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THE GUIDON

Vol. I.

SAN FRANCISCO, AUGUST, 1891.

No. I.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

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"WHAT'S IN A NAME?"

[GUIDON—A small flag or streamer, as that carried by cavalry, or that used to direct the movement of a body of infantry. The guidon, according to Markham, is inferior to the standard, being the first colour any commander of horse can let fly in the field.—*Grosse, Military Antiq. II, 258.*]

It is a happy child that enjoys the privilege of choosing his own name. Many struggle through life bearing names that with good reason they despise. There ought to be a name exchange where misfits could be disposed of at a fair discount. But we, being born late, can name ourself, and we are pleased at finding one that seems to fit. A guidon, though most useful, is a modest thing. It is never flaunted as a banner to lead the host; it is not a standard saluted by guns and preceded by a band; it is simply a small flag that somebody uses in directing a marching column. According to ancient authority, it is the first color that can fly in the field. It is the especial emblem of the cavalry, and being small is easily carried.

Now in our church army the "Onward Club" corresponds to the cavalry service. Its mount is youth and enthusiasm. It is ready to dash where duty calls or danger threatens. It can win no battles by itself, but when the heavy artillery of the Society for Christian Work and the Channing Auxiliary (Batteries A and B of our command) need support it can give it; while its special duty is to protect Pilgrim Sunday School, the proud Infantry column from which all branches of the service are recruited. So this paper is

THE GUIDON. The name expresses what we want to be, and having deliberately chosen it, it only remains for us to live up to it.

The First Unitarian Church and its societies deserve an organ. The interest we feel in it demands a method of expression and communication; this we hope to furnish. Each society will be given a department and asked to edit it, and it can not be doubted that this interchange of information and purpose will stimulate interest and be generally helpful. And while our own society will be our immediate object, we hope through notes and correspondence from our sister churches to strengthen the bond that unites us, and do something to promote the general interest of our Faith. Beyond this we hope our little flag will do service in that larger army, which embraces many corps—the Army of Humanity; and in so far as it can guide its regiment it shall be toward the broad way where prejudice and bigotry are left behind and all who seek truth and right march side by side to do battle for a common cause.

The future of THE GUIDON depends upon how it is received and the support it commands. Its size will be graduated to its subscription list; we will furnish as many pages as our receipts will pay for. Its character will also largely depend upon the response to this appeal. If it is found that there is considerable interest throughout the coast in a paper that shall represent Pacific Unitarianism, its purpose will be to supply that want, and its scope will be broadened and its size increased that it may be more fully representative. If its main support comes from our own Society, it will be made more especially its organ, and less space will be given to general intelligence.

A cordial support of this undertaking is earnestly urged. The possibility of usefulness is great—the result rests with those to whom this opportunity is presented.

THE ONWARD CLUB.

The Onward Club of the First Unitarian Church of San Francisco began its vigorous young life about a year and a half ago. A dozen young people of the Sunday School who had been meeting at the church for a number of Saturday evenings, previous to Christmas, preparing decorations for the festival, enjoyed so much the pleasant social intercourse, that when the holidays were over it was proposed to continue the evening meetings in the form of a Sunday School Club. The need of such an organization was shown by the eagerness and interest felt in the plan; and a full first meeting was held in the church parlors on March 29, 1890, when the Onward Club was formally organized, and decided upon its name and duties.

Since then it has proved a steadily increasing influence in the Sunday School, and has taken upon itself numerous tasks which were previously neglected, or performed by the kindness of individual persons. Its first year progressed successfully under the presidency of Mr. Cutler Bonestell, and its second, begun under the guidance of Mr. Abbot A. Hanks, promises to continue its record of good work.

Assistance has been given in the Sunday School by the Committee for the Welfare of the School, which has provided help in the library each week, and organized a small choir to assist in the singing, while young ladies appointed by them have attended each Sunday to the decoration of the rooms with ferns and flowers.

The Charitable Committee has used, with wise discretion, the limited means at its command, devoting itself to a number of small good works rather than to any one large charity. Clothing has been collected and given to the Boys and Girls Aid Society, and the Society for Christian Work, besides several kindergartens. Papers and books have been sent to people in isolated country places, and a number of families in destitute circumstances have been provided with money, food and clothing. Young ladies have visited the Old People's Home, and, until it was rendered unnecessary by other arrangements, the Boys and Girls Aid

Society was supplied every Sunday afternoon for a year with two young ladies to conduct the religious services there.

The Committee on Entertainments has given a number of pleasant evenings to the Sunday School children, at the nominal admittance fee of ten cents; these entertainments have usually consisted of tableaux, shadow pictures, or music, followed by a supper of cake, sandwiches and lemonade, and an hour of merry games in the church parlors; and have given the children of different classes the best opportunity of becoming acquainted, and interested in each other. The Christmas festival, last year, was largely in the hands of this committee, and proved unusually profitable, netting quite an amount for the Sunday School treasury.

The Committee on Studies has carried on a small but very earnest class for the study of Shakespeare, of which Mr. Horace Davis has kindly taken direction.

One of the most important works of the Club has been the formation of offshoots of itself,—Ten Times One, and Lend a Hand Clubs,—in almost every class in the Sunday School, where the little ones are brought into active co-operation with our aims, and are working earnestly and helpfully in many branches of charity. A future number of THE GUIDON will take up more in detail the work of these little clubs.

The Onward Club has given active help in the movement to establish a second Unitarian Church in San Francisco. Ushers have been provided every Sunday for the evening service at Mission Music Hall, and six young ladies from the Club volunteered to serve for three months as teachers in the little newly-born Sunday School. Gilbert's farce, "Tom Cobb," was very successfully presented by the Entertainment Committee, and from the proceeds over \$75 was paid to the Mission Society, besides the gift of 100 hymn books to its Sunday School.

The work of the Publication Committee is seen in the birth of THE GUIDON, which the Club hopes to make the mouth-piece for our various Unitarian societies, and the organ for a larger knowledge and sympathy be-

tween the disciples of our faith on this coast.

With the record of good work behind it, the Onward Club looks forward to fresh fields of usefulness. The other societies of the church, with an increasing realization of its earnestness, are admitting it more and more into their work, and its own particular place in the Sunday School it would be hard to fill by any other organization.

With an average membership of seventy conscientious young men and women, full of interest and enthusiasm, the Onward Club looks forward to-day to a bright and useful future.

A. H.

Mr. William G. Eliot, of the Harvard Divinity School, has accepted the invitation of the Unitarian Church, of Seattle to become its pastor for the year following the 1st of next September. His coming is anticipated with great pleasure by those who knew him, and those who have heard the highly appreciative things said of him in the East.

The Unitarian Club hopes to have Rev. Minot J. Savage at its annual meeting in September.

Mr. Savage will lecture in Oakland, Friday September 3d, and in Alameda, San Francisco and San Jose on dates to be hereafter announced.

Mr. Horace Davis returned to San Francisco in June, and reports a pleasant and successful trip. On the home voyage he employed a portion of his time in preparing a paper for the Chit-Chat Club, on "The Classic and the Romantic."

A letter from Portland, kindly extending a greeting to THE GUIDON and reporting renewed activity in church matters, is unavoidably crowded out of this issue, but will be a welcome corner-stone of the next.

The Pacific Unitarian Conference will meet in Los Angeles, October 20th to 23d. The general subject at this Conference will be the position and responsibility of the Unitarian Church in the religious movements of to-day.

VACATION, CHANGE AND REST.

Vacations and holidays are in order and in fashion. It is good to stop work occasionally and change off to another set of muscles, or to new scenes and surroundings. Vacation is a time of freedom from work, duty, or service. Shakespeare somewhere talks about lawyers in the vacation, referring to the custom of courts, and in the famous poem "Hudibras," in which wit, learning and satire unite to ridicule the Puritans, Butler says:

"Why should not conscience have vacation,
As well as other courts o' th' nation?"

Well, why indeed? Because a good and healthy conscience never gets tired, and if it is a sick conscience, vacation will not cure it.

But if conscience is so athletic and self-sustained, body, muscle and brain are not. They have a certain storage capacity, and when the supply is exhausted, they must be replenished with new force. The great vacation for all is sleep, save for those on whose pillow roost the cawing birds of care. Thus the poets have lavished upon it all endearing epithets, and twined it with vines and flowers of loveliest sentiment:

"Sleep, that knits up the ravell'd sleeve of care,
The death of each day's life; sore labor's bath.
Balm of hurt minds; great nature's second course.
Chief nourisher in life's feast."

Great workers are usually good sleepers, which implies, not that they are sleepy, but that they sleep well. The number of hours required for sleep differs with constitution and temperament. Wisdom here, consists in finding what is needed, and getting it. Humboldt's powers were renewed in five hours, while Webster's required eight; and children, if they are treated wisely, are allowed to sleep until they wake, unless the house is on fire—*then they should be awakened*—gently, not rudely, as if one were frightened.

In the level monotony of ever-returning and never-ending work; in the hurry-scurry of haste, or helter-skelter of confusion, or on the long dog-trot of the hot and dusty road of plodding duty, sleep is the great vacation; nature's respite, and completest change; more than mountain, landscape, sea or river. But we are not quite satisfied with going to bed and getting up, nor should we be.

SOCIETY FOR CHRISTIAN WORK.

For many years there has been in connection with the First Unitarian Church of San Francisco a society for benevolent objects—the management more or less devolving upon ladies. To this Society belongs the credit of establishing the first sewing school in the city, which was started by a few earnest workers; it prospered and grew in strength, gathering and welcoming the poor children of every nationality, until it was difficult to find teachers to instruct them all. After a year or two, other societies took up the good work, and opened schools, which, for sectarian reasons, detracted from the first; and feeling satisfied that they had applied the entering wedge to a broader field of Christian work, and greater demands appearing before them, the ladies of the Unitarian Church organized themselves into the Society for Christian Work in the early spring of 1880.

Since that time the work has been done exclusively by the ladies of the parish, and each year justifies the expediency of such an arrangement, and each year brings upon them increasing claims for aid. In a city so cosmopolitan as San Francisco, and where charitable institutions are not so firmly established as in older cities, appeals come from all quarters, and it is one of the Society's maxims of faith never to turn any deserving ones away empty-handed, whatever be their religious beliefs, although an attempt is made to discriminate in favor of women with little children dependent upon them.

The support of the Society comes from three sources,—the dues of its members, the proceeds of bazars, fairs, lectures or concerts given under its management, and, recently, an appropriation from the Hinckley Fund.

The charities of the Society are quietly conducted in numerous directions. The ladies meet on alternate Monday afternoons in the church parlors, working for two hours in cutting, fitting and making garments for the poor. These are distributed in many quarters, wherever the need for them seems greatest, and a very large number are disposed of annually. Once a month the meet-

ing ends with a tea drinking and a little time of conversation and social intercourse, making the ladies better known to each other, and deepening the feeling of cordial comradeship in all good work.

An annual gift, usually \$50, is sent to the Montana School for the Education of Crow Indians, in charge of Rev. Mr. Tiffany, from whom come hopeful reports of good work done in cultivating religion knowledge, and patriotism.

One of the constant works of the Society is the collection and distribution of books, magazines and papers, which are sent abroad in many directions, to hospitals, almshouses and jails. A most cordial letter was received by the ladies recently from the State's prison, acknowledging a parcel of reading matter sent there. The letter dwelt particularly on the scanty supply of literature at that institution, and the eagerness with which contributions are read by the prisoners. The Society is always glad to take charge of reading matter of all kinds and see it forwarded to places where it is most needed.

Among the many lesser charities which the Society performs at home, are supplying provisions and paying rents for the poor, buying sewing machines to aid women who are desirous of helping themselves, and in several cases paying traveling expenses for unfortunates stranded here by ill health or misfortune who wish to return to Eastern homes for rest and support. They have been pleased to put into their pastor's hand, from time to time, sums to relieve distresses better known to him than to them; and they have gladly assisted, as need came and means allowed, the various deserving charities of San Francisco.

Like much of woman's best work in the world, the Society affords but "short and simple annals" of its quiet charities; but seeing its broadening and helpful influence for good, the ladies composing it are satisfied to work steadily on, in the knowledge that it takes its place among the world's earnest workers for discouraged and unfortunate humanity.

PILGRIM SUNDAY SCHOOL.

One searching for a full meaning of the word chosen for the title of our paper, turning to Worcester will find as one definition the following:

"One of a community of guides established at Rome by Charlemagne to accompany pilgrims to the Holy Land."

So that a particular fitness is found in naming this modern guide of youthful pilgrims after the forerunner of the days of the crusaders.

Surely there are crusades yet to be made, and to the true pilgrim all land is holy.

Twenty-eight years ago, when our school was established, there was no doubt a strong feeling in the breasts of the founders that they were pilgrims and wanderers. Proud descendants of the Pilgrim fathers, they felt that in setting up their altars on this far western shore, they were in a way repeating history, and they named the first school of the faith in which they had been reared, Pilgrim Sunday School. That name has been dear to many, and is loved and cherished by this generation as it was by the last.

We lay no claim to having a model school; it lacks many things, but we feel that the *spirit* of it is good. Educationally, its best work is in strengthening a feeling of reverence for things that are good, and a strong purpose of helpfulness.

We draw and hold our scholars by no system of prizes or rewards. We try to make the school attractive by its cheerfulness and good feeling, but avoid everything sensational or frivolous. We are favored in having a beautiful home, and kind and generous friends, but more especially in a devoted corps of teachers. We are not satisfied with what we have actually done or been, and yet are not discouraged by complete failure. We hope to do better, and more nearly reach our ideals, and in this we trust that THE GUIDON will help us. It will mark the way, and we will observe its signals.

For many years our school stood alone on the Western Coast, a solitary sentinel far from any support, but a glance at the church

directory in another column, shows nineteen schools now established, and a strong probability of a number more. While there is a firm bond of sympathy between them, there should be something more. We ought to add to unity of purpose unity of action. We ought to gain strength by conference, and by mutual suggestions as to methods. At the coming conference at Los Angeles, it is intended to give the Sunday School a prominent part in its deliberations, and it is hoped that steps may be taken to form a Pacific Sunday School Union. A course of study to embrace a year's work is now being laid out, and it is hoped will be adopted by most of the schools, so that we may have a definite purpose and a common end to work for and to discuss.

Regularity of attendance in a Sunday School is of very great importance, and in our school we maintain a roll of honor, giving place on it to the ten who maintain the best record for a year. As a matter of encouragement we give our roll for the year just ended.

MAE FOLSOM,	WILLIE FORD,
JOSIE McDONALD,	LESLIE SYMMES,
LUCY STEBBINS,	WILLIE CARMAN,
BIRDIE BACON,	FRED WIELAND,
DOLLIE BACON,	BENJ. STAUDT.

The thirty-eighth anniversary of the Sunday School will be celebrated by a Floral and Harvest Service in the church, on Sunday morning, August 9th, at eleven o'clock. The exercises will be of unusual interest, and a full attendance is hoped for.

Mr. Davis will take up in the Bible Class, for the coming year, the admirable text-book of Mr. W. H. Lyon, "A Study of the Sects." This class is open to all, young and old, and is an opportunity to be valued. Lesson at ten o'clock.

A Sunday School convention to include the teachers of the five Sunday Schools around San Francisco Bay has been called for August 22d. The convention will be held in the parlors of the Oakland Church, and all interested are hereby invited.

THE CHANNING AUXILIARY.

On February 23d, 1887, by common consent, a meeting of ladies was held in the parlors of the First Unitarian Church of San Francisco, for the purpose of organizing a society for religious, ethical, literary and social culture. The movement had been initiated by Miss Harriet Kelsey, a woman of broad ideas and rare enthusiasm. Rev. Charles W. Wendte presided. The society was organized with a membership of about forty women, and an Executive Committee of seven members was elected. At subsequent meetings a Constitution and By Laws were adopted, and the name of the society became "The Channing Auxiliary," of the First Unitarian Church.

The society, during its four years of existence, has maintained, with steadily increasing efficiency, a Post Office Mission, for the free distribution of Unitarian pamphlet literature. In answer to advertisements in the newspapers offering such literature free, an interesting and constantly growing correspondence is maintained between the members of the Post Office Mission Committee and various persons of both sexes, living on the frontier, or in remote parts of the Pacific Coast States—miners, loggers, farmers and their wives, school-teachers—even little children, for recently the Post Office Mission Committee has brought some of the children of Pilgrim Sunday School into correspondence with children in various parts of our State, and has thus been the means of supplying to the latter interesting reading matter. The Post Office Mission Committee meets in the church parlors on Tuesday afternoon of each week. Letters are written, packages put up, and accurate records kept. The Committee at present sends out about 1600 pamphlets a month, and receives from 50 to 60 letters, writing about an equal number. If the Channing Auxiliary had no other excuse for being than the work of its Post Office Mission, it would yet feel amply justified in claiming hearty support from all friends of the Liberal Cause on this Coast. The value of the work can hardly be estimated. It is interesting to note in this connection

that in a *large proportion* of the letters received, correspondents say, in effect, "I am delighted to know what the Unitarian belief is; I long since concluded that I could no longer accept the prevailing orthodox ideas; but I did not know that there was an organized sect that believed as I did." In a future number of THE GUIDON, readers will be given a glimpse into the interesting correspondence of the Post Office Mission Committee.

In addition to the Post Office Mission work, the Channing Auxiliary has endeavored to promote the social welfare of the First Unitarian Society, by monthly gatherings of its members and their friends. It has also, while replenishing its treasury, encouraged a taste for literature and the arts, by introducing to the public such persons of eminence as Mr. John Fiske, Prof. Ernst Hartmann, Mrs. Sarah Cowell Le Moyne and Mr. George Riddle; and it has further fostered a taste for study, by the organization, during the last four winters, of afternoon weekly lecture classes, to which the public are admitted on paying the necessary fees. That the classes are a financial success may be gathered from the fact that during the last winter the Class Committee, after paying \$400 to Prof. Gayley, and about \$30 incidental expenses, were able to contribute nearly \$300 to the Channing treasury.

The society numbers about 150 members. Its income for the nine months ending June 1, 1891, was \$987.29. The larger items composing this sum were, membership fees, \$180; from Prof. Gayley's class, net, \$295.50; net result of Le Moyne readings, \$405; net result from calendar, \$66; bank dividend, \$23.91. The income of the society, except sums needed for running expenses and social purposes, is *all* devoted to denominational work. Among the sums thus distributed during the past year are \$210 to the Women's Unitarian Conference of the Pacific Coast (a part of this amount enabling the Channing Auxiliary to become a branch of the Conference); \$125 to the support of the movement for a Second Unitarian Church in San Francisco, and \$50 to the building fund of the First Unitarian Society in San Jose; while

the Post Office Mission of the Channing Auxiliary is maintained at an expense of about \$300 a year. In this last is included the cost of the monthly publication of *Scattered Leaves*, for free distribution.

The Channing Auxiliary stands pledged to-day to advance, by every means in its power, the ideas of the liberal Christian Church—love to God, service to man, intellectual freedom, personal character above all profession or belief, aspiration to whatever is true and beautiful and good. If we have accomplished anything hitherto, it has been only so far as we have been true to these high ideals. Ardently loyal to its Alma Mater, the First Unitarian Church of San Francisco, cherishing the most cordial relations with its older sister, the Society for Christian Work, and with its younger sister, the Onward Club, it pledges itself to ever renewed endeavor, and asks from its many friends a continuance of the support thus far so generously given.

E. B. E.

OUR UNITARIAN CLUB.

With the May meeting the Unitarian Club of California completed its first year. It now has on its roll 135 members, of whom 85 reside in San Francisco, 13 in Alameda, 3 in Berkeley, 25 in Oakland, 7 in San Jose, and 1 each in Sacramento and in Walla Walla, Washington. With the interest on the increase, and with new church organizations in prospect, it is certain that the limit of membership at present existing will soon be reached, and the question arise whether the limit shall not be extended from one hundred and fifty to two hundred and fifty members. Much can be said on both sides of this question. The Unitarian Club of Boston has the larger limit, and has not found it too large.

The year's work has been satisfactory. Every meeting has been a success, and one occasion may be fairly called brilliant. In fact, it would be difficult to secure from any speakers, or on any occasion, four addresses which would surpass those made at the March meeting of the Club by Drs. Alger, Hale, Stebbins and Voorsanger. The succeeding meeting was given entirely into the hands of the laymen, and, notwithstanding

the absence of many members from the city, and the high standard which had been reached on the preceding occasion, did not fall below that meeting in interest. During the greater part of the year the Club has been deprived of the presence and assistance of its President, Mr. Horace Davis, who has been in Japan and the Orient. The Club, however, expects to gain much from his trip in the rich stores of information which he has certainly acquired, and which he will, it is hoped, share with its members on some future occasion.

That there is room for this Club is no longer doubtful. The wonder only is that it was not started earlier. It affords opportunity for the members of the various Unitarian societies about San Francisco to meet and become acquainted with one another. The dinner with pleasant surroundings serves to bring out the best that is in them. The Club also provides a place for entertaining distinguished visitors from other States and sections, and gives its members a chance to meet and hear them. Very few meetings are likely to be without this pleasant feature. The influence of the Club will increase the earnestness of Unitarians for their church, and be an important factor in the building up of new societies throughout our State.

The subjects which may properly be discussed at the meetings of the Club are numerous. The best means to promote temperance, and restrain, if not destroy, the liquor curse, the evils attendant upon unregulated immigration, a careful analysis of the labor problems which are constantly demanding attention, reform in the administration of cities, the most feasible method of dispensing charity, and such like practical questions afford abundant matter and range for profitable discussion. It is to be hoped that the Club may, in time, do some practical work, as the printing and circulation of its more important papers, the establishment of a headquarters and reading-room, etc. The work which it may be called upon to do, however, cannot be outlined in advance, but will arise with the growth of the Club in strength and influence. Long life, then, to the Unitarian Club of California!

S. G. K.

NOTES FROM THE FIELD.

LOS ANGELES.—On May 31st, as many of our readers know, the Unitarian Church of Los Angeles was totally destroyed by fire. Undaunted by this terrible misfortune, the Trustees rented the Los Angeles Theater, and on June 7th a public appeal was made for funds, which resulted in something like \$7000 being subscribed toward a new church building. The following week a committee was appointed to visit eligible sites for a church, and if a harmonious selection could be made, it was thought wise to sell the present lot on Seventh street for one farther out and free from the objectionable noise of the clanging of cable bells, which has so often disturbed the Sunday worship. After some deliberation, the committee placed before the Trustees the lot on the corner of Eighth and Hope streets, also the one on the corner of Eighth and Grand avenue, as the two most conveniently situated. The congregation of the First Baptist Church have also offered their building, at the corner of Third and Hill streets, for the Unity lot and \$15,000 in cash. No definite decision has been arrived at, although, at present, the lot on Hope street seems to meet with most favor. Rev. J. S. Thomson, the pastor, has been called, and has accepted the pastorate for another year. Under his able administrations the Society looks forward hopefully to the work that is before it. Mr. Thomson delivered the Fourth of July oration at the Citizens' mass meeting, and won many friends by his frank and fearless defense of the principles enunciated in the American Declaration of Independence.

SAN DIEGO.—On a recent Sunday Miss E. B. Easton, the President of the Channing Auxiliary Society of San Francisco, addressed the ladies of the Unitarian Church. She called especial attention to the Pacific Woman's Conference, established in connection with the Pacific Unitarian Conference, and explained its great usefulness in drawing more closely together the women workers in Unitarian churches. It was necessary for us to be thoroughly well organized in order to ex-

ert our full influence; the cheer and courage which would thus come to the weaker societies was incalculable. In closing, she urged upon the ladies the importance of becoming a "Branch" of the Conference. Rev. B. F. McDaniel has steadily filled his pulpit here and at National City. This summer there has been a more hopeful business outlook, and the Unitarians, as well as others, take heart in the thought of better times.

SAN BERNARDINO.—Since the resignation of Rev. E. R. Watson, last February, the Church of the Unity, organized by him the year before, has been fortunate in having the ministrations of Rev. Eli Fay, D.D. Dr. Fay is so well known throughout Southern California that the mere announcement of his coming to San Bernardino to preach drew out large audiences, which completely filled Davis Hall. About Easter-time the Opera House had to be secured for the Sunday services, and now the Unitarian Society of San Bernardino is probably the most influential in the town. In September, after the present vacation, it is hoped that immediate action may be taken leading to the building of a fine house of worship.

SANTA BARBARA.—The beautiful Unity Chapel is slowly nearing completion, its fine stone tower giving it a richness and strength admired by the many strangers who make the Arlington Hotel, just across the street, their headquarters. In the next number of THE GUIDON we hope to give a full description of the church, written by the pastor, Rev. P. S. Thacher.

FRESNO.—Rev. S. A. Gardner, the popular minister of the "Unity Society," is now enjoying a well-earned vacation. Services will be renewed, in the Barton Opera House, September 13th.

POMONA.—Rev. Charles L. Clayton has been filling the pulpit, as a supply, for the past two months, the Society having invited him to remain until August 1st. On June 14th, Rev. Thomas Van Ness made the church a visit, preaching in the Opera House, on "Foundation Stones of the Liberal Faith." At the close of the service, the con-

= What The Unions Say =

What the Missions Say
" " " have done

gregation held a meeting for the election of Trustees. Mr. Stoddard Jess was again made Chairman. It was decided to continue holding services, for a while at least, in the Opera House, and the members were urged to do their utmost to interest and bring in strangers. The meeting was particularly fortunate in having present the former pastor, Rev. E. C. L. Browne.

OAKLAND.—Rev. Chas. W. Wendte returned from his Eastern trip, looking much better and stronger. He preached his first sermon after the vacation to a crowded audience. The work on the new church is progressing in a satisfactory manner, and it is now confidently hoped that the dedication may take place September 6th. Rev. Minot Savage, of Boston, has been engaged to give the opening sermon.

BERKELEY.—The little Sunday School, now about a month old, continues to gain in enthusiasm. Church services have been held, more or less regularly, in July, Rev. Dr. Stebbins preaching on the 12th, Mr. Van Ness on the 19th and Mr. George E. Church on the 26th. It is hoped that a permanent minister may be secured by October.

SAN JOSE.—The deed has been signed for the new church-lot on Third street, opposite St. James Park. In July, the Building Committee appointed a sub-committee of three to consult with the architect, and complete the plans and advertise for bids. Mr. Haskell, the pastor, looks forward confidently to being in his new church this time next year.

ALAMEDA.—A very pleasant reception was given to Rev. Geo. R. Dodson and his wife, in the Masonic Hall, nearly all the members and friends being present. Mr. Dodson comes to California from Jackson, Mich., and has, so far, preached only through the month of July. The interest in his sermons grows, and it is hoped that he will consent to make Alameda his permanent home.

UNITY MISSION, SAN FRANCISCO.—This new movement was started by the Superintendent of the American Unitarian Association, Rev. Thomas Van Ness, on the first

Sunday evening of last March, and followed from the interest awakened by the sermons of Rev. W. R. Alger. Mr. Van Ness hired the Mission Music Hall, corner of Twenty-first and Howard, and together with Dr. Stebbins and Rev. N. A. Haskell, has kept up continuous evening services until July 1st. Audiences from one hundred to two hundred have been drawn together, and a determined feeling awakened in that quarter of the city to have a permanent liberal religious church. The Sunday School, started in April, has now some sixty pupils. The formation of this Sunday School has been largely helped by the interest and unselfish efforts of certain members of the Onward Club, who volunteered their services as teachers, and in other practical ways. The "Red Letter" Days, certain Sundays, such as Memorial Day and Flower Sunday, have been put entirely in charge of some one class responsible for the program, and this innovation has worked well, giving a new interest and pleasure to the children. The Sunday School will reopen the first Sunday in August, the session being held at 2:30. The evening services will reopen on the 16th.

WHATCOM, WASHINGTON.—Rev. S. F. McCleary, a student at the Harvard Divinity School, is spending three months in Whatcom. Mr. McCleary opened Unitarian services on the evening of July 5th, a good-sized audience being present. The impression made was most favorable, and new interest has been awakened in the establishment of a liberal religious society. Last summer Rev. W. E. Copeland visited Fairhaven and Whatcom, and preached the first Unitarian sermon. Since then they have had, at irregular times, Rev. Carrie Bartlett, Superintendent Van Ness and Rev. E. T. Wilkes. Mrs. Aitken spent some time in missionary work. It is hoped that the continuous services of Mr. McCleary may lead to a better knowledge of Unitarianism in the towns around Bellingham Bay.

OLYMPIA, WASHINGTON.—Plans have been drawn and accepted for the new Unitarian Church, and it is hoped that by Christmas of '91 the Society may be able to worship in the

new building. It will be a time of much rejoicing when the new church is finished and ready to be occupied, as the congregation has been meeting here and there in halls ever since the old church was destroyed by fire some thirteen years ago. Rev. Napoleon Hoagland, the earnest pastor of the Society, has been most efficient at this work, and it is largely due to his efforts that the scattered and discouraged congregation was again brought together. Rev. Mr. Hoagland promises the editor of "Notes from the Field" a full description of the church. In a letter of a late date we are told that "the plan is thoroughly modern; the basement is to be used for kitchen, dining-room, assembly-room and Sunday School class-rooms. The upper or main auditorium will not only be used for the Sunday services, but so fitted up that it can be used and rented for concerts, lectures and minor entertainments."

LIMEKILN, WASHINGTON.—The Unitarians of this enterprising little town have organized as "The First Unitarian Church of Limekiln," with the following officers: W. V. Harnady, President; A. D. Hale, Secretary, and Jos. McCutcheon, H. E. Schultz and A. D. Hale, Trustees.

SEATTLE, WASHINGTON.—Nearly two years ago, at the opening of the new Unitarian Church of Seattle, Rev. Ernest C. Smith, at that time pastor, organized a public reading-room, where the many strangers crowding into the fire-swept city could find a pleasant place to come in the evenings and enjoy all the latest magazines and weekly publications. The Unitarian Reading Association was, of course, small at the beginning, but a good start was nevertheless made. Since Mr. Shippen's advent this plan of a public reading-room has been taken hold of with much earnestness. The "Unitarian Library Association" has been formed under the auspices of the Parish Union of the church. In the preface to the catalogue just published we are told that "the purpose is to furnish to the public generally: 1st. On Sunday afternoons the free use of a large, well-lighted, comfortable room, where they may have the

benefit of such books and periodicals of our library as have not been drawn by members of our Association. 2d. To offer to all, for a nominal fee, membership in our Association. 3d. To supply the members the best of the popular periodicals, together with novels, histories, etc. 4th. To bring together books of reference that will aid in such literary work as may be taken up by other branches of the Parish Union. 5th. To make as large a collection as our means, and the generosity of friends, will allow, of the works of the best liberal thinkers, in order that those who desire may have the opportunity of gaining that enthusiasm for our movement which a true knowledge of its meaning is sure to secure." A circular letter has lately been issued and is being widely sent to Unitarians, asking them to show an interest in the library attempt and help it along by sending contributions of good books, upon which the express charges will willingly be paid.

PUYALLUP, WASHINGTON.—Rev. Herman Haugerud reports progress in this town. "Our Odd Fellows' Hall," he says, "in which we are now holding services, will soon prove too small if the congregation keeps on increasing this summer as it has done hitherto. If times grow better we hope in the fall to open our library reading-room, so long contemplated."

SALEM, OREGON.—Ground has been broken for the new church, the corner-stone being laid by the Masonic Order, on July 12th. The services were very impressive, and drew out a large number of people.

PORTLAND, OREGON.—A new experiment has been tried at the Church of Our Father. The Woman's Auxiliary have employed a lady to go to the church every day and attend to correspondence, seeing strangers, sending out literature, and doing all possible for the Unitarian cause. It is hoped, in this way, to reach a number of strangers, and make the church a real factor for use in the community. Rev. Mr. Wilbur, the assistant pastor, is expected to return soon from his Eastern vacation, when he will relieve Dr. Eliot. The past year has been one of great growth in the Sunday School, under the care of Mr. Wilbur.

CHURCH DIRECTORY.

CALIFORNIA.

ALAMEDA.—First Unitarian Church, Masonic Temple, corner Park and Alameda Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. GEO. R. DODSON, Pastor.

BERKELEY.—First Unitarian Society, Odd Fellows Hall, opposite the Berkeley station. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

Pastor.

FRESNO.—Unity Society, Barton's Opera House. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School after morning service.

REV. S. A. GARDNER (Independent), Pastor.

LOS ANGELES.—Church of the Unity, Los Angeles Theatre. Services every Sunday at 11 A. M. Young People's Meeting at 7:30 P. M. Sunday School at 10 A. M.

REV. J. S. THOMSON, Pastor.

NATIONAL CITY.—Unitarian Society, Kimball's Hall. Services every Sunday at 3 P. M.

REV. B. F. McDANIEL, Acting Pastor.

OAKLAND.—First Unitarian Church, corner 14th and Castro Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. CHAS. W. WENDTE, Pastor.

POMONA.—The Unitarian Church, Opera House, corner Third and Thomas Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. CHAS. L. CLAYTON, Pastor.

SACRAMENTO.—First Unitarian Society, Pythian Hall. Services every Sunday at 11 A. M. Sunday School at 12:15 P. M.

REV. CHAS. P. MASSEY, Pastor.

SAN BERNARDINO.—Church of the Unity, Davis' Hall. Services every Sunday at 11 A. M.

REV. ELI FAY, D. D., Pastor.

SANTA BARBARA.—Unity Chapel, opposite Arlington Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. P. S. THACHER, Pastor.

SAN DIEGO.—First Unitarian Church, corner Ninth and D Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. B. F. McDANIEL, Pastor.

SAN FRANCISCO.—First Unitarian Church, corner Franklin and Geary Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. HORATIO STEBBINS, D. D., Pastor.

The Unity Mission, corner Twenty-first and Howard Streets. Services every Sunday at 7:45 P. M. Sunday School at 2:30 P. M.

REV. THOMAS VAN NESS, Pastor.

SAN JOSE.—First Unitarian Church, Odd Fellows Hall, corner Santa Clara and Third Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. N. A. HASKELL, Pastor.

VENTURA.—Unitarian Mission.

REV. E. R. WATSON, Pastor.

OREGON.

PORTLAND.—Church of our Father, opposite "The Portland" Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. THOS. L. ELIOT, Pastor.

REV. M. A. WILBUR, Assistant Pastor.

SALEM.—First Unitarian Society, Unitarian Hall. Services every Sunday at 11 A. M. Sunday School at 12:30 P. M.

REV. H. H. BROWN, Pastor.

WASHINGTON.

FAIRHAVEN.—Unitarian Mission, G. A. R. Hall, Services Sunday at 7:45 P. M.

REV. S. F. MCCLEARY, Acting Pastor.

LIMEKILN.—First Unitarian Church. Services every other Sunday at 3 P. M.

A. D. HALE, in charge.

OLYMPIA.—First Unitarian Society, Tacoma Hall, corner Fourth and Columbia Streets. Services Sundays at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. NAPOLEON HOAGLAND, Pastor.

PUYALLUP.—Unitarian Society. Services at 11 A. M.

REV. HERMAN HAUGERUD, Pastor.

SEATTLE.—First Unitarian Church, Eighth St. near Union. Services every Sunday at 11 A. M. Sunday School at 12:15 A. M.

REV. WM. G. ELIOT, Pastor.

SPOKANE.—Unitarian Church. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:25 P. M.

REV. A. G. WILSON, Pastor.

TACOMA.—First Unitarian Society, Tacoma Av. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:30 P. M.

REV. W. E. COPELAND, Pastor.

WHATCOM.—Unitarian Mission. Services Sunday at 11 A. M.

REV. S. F. MCCLEARY, Acting Pastor.

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THE GUIDON

Vol. 1.

SAN FRANCISCO, SEPTEMBER, 1891.

No. 2.

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It is too soon for THE GUIDON to become complacent and self-gratulatory, but it would be ungracious not to acknowledge the kindness with which the first number has been received, and to express the satisfaction and hope we feel.

These tokens of good-will, while encouraging, but increase the consciousness that there is work ahead if the high standard we set is to be maintained, and also there is felt a growing conviction of dependence—the thought that many must help, in many ways, if our paper is to be of real value. It is too soon to draw any conclusions as to how general is the interest in our venture, or to determine whether its ministry will be mainly to the church it directly represents, or to the wider fellowship that embraces the increasing number of Unitarian churches up and down the Coast. It will be led by events and tokens of beckoning; at present it is enough to cover, as well as time and space allows, both fields. It has no inclination to be merely local, or to boast of its own in any way. If more is said of the doings of the First church, it is because we know more of them, and assume that it will be of help and encouragement for others to know also. The Notes from the Field is a department of common interest to all, and shall be kept as prominent as it can be made. We hope in

future numbers to give sketches of the different churches on the Coast—illustrating them where possible. In the next issue we shall chronicle the remarkable movement in Oakland, and give a full account of the dedication of the new building.

It is not pleasant to have one's name mangled, either through bad spelling or faulty pronunciation. Sometimes one is so considerate of a friend's feelings that he will silently suffer, but we are spared any embarrassment, being impersonal, and so need not blush in gently suggesting that our name is pronounced Guide-on, and not Geedon. We are not French, but bear the blood of the good old English Guide family, and whatever our life may be, our *i* is long.

The bronze statue soon to be erected in Golden Gate Park, to the memory of Thomas Starr King, will be a source of pride to those to whom he ministered. The influence of such a life does not soon spend itself, and a lapse of twenty-seven years has not dimmed the lustre of his fair name. It is testimony to his Universality and breadth that this tribute of respect and reverence is paid not alone by those of his fellowship of religious faith, but by his fellow-citizens of every shade of religious belief. It is Starr King the Patriot, the *man*, whom all unite in honoring. His old parishioners simply join in the common movement; they have not even led it, but their pride and joy is the greater that they did not need to lead it. They have done their part, and they have held themselves in readiness to see that the final expense was provided for. In this connection the Sunday School has subscribed \$50 toward the pedestal, and whatever sum may be needed to complete the work and defray the expenses of the dedicatory services has been pledged by Dr. Stebbins, and will be met by his congregation.

FIRST UNITARIAN CHURCH, SAN FRANCISCO.

In a series of brief articles descriptive of the Unitarian churches on the Pacific Coast, it is in every way fitting that the pioneer church should be first on the list. Of the earliest gathering of Unitarians in San Francisco, which resulted in the formation of the society, we will not speak, hoping that some one, who, like the apostle Luke, has "had perfect understanding of all things from the very first", will write them down for some future number of *THE GUIDON*. Time has spared at least two of that little band—Mr. John Perry, Jr., and Mr. Charles B. Porter; and our columns invite them. The first minister, Rev. Charles A. Farley, preached in a hall from October, 1850, to April, 1851. Then a year elapsed, and another minister came to fan the spark. Rev. Jos. Harrington served the little society from August, 1852, to November of the same year. In June, 1853, began the ministry of Rev. Frederick T. Gray, and on July 19th the first church building was dedicated. How the centre of fashion shifts with the rolling years is shown when one makes a pilgrimage to that locality and finds China crowding Ethiopia and the rear guard of Caucasus. The building is still a church, and shelters "The African Methodist Episcopal Zion" society. In May, 1854, Mr. Gray ceased from his labors, and the next pastor, Rev. Rufus P. Cutler, succeeded him in September, 1854, continuing to June, 1859, when Rev. J. A. Buckingham became his successor, continuing till

April, 1860. Then came that brilliant spirit, Thomas Starr King, and soon after came those thrilling days of civil war. As preacher, lecturer, patriot, he became the first citizen of the State, and the church was lifted to a position of great influence and power. The society outgrew the old church, and with great courage and determination Mr. King threw himself into the erection of the beautiful church on Geary street, near Stockton, which in his last days he called his monument. On the 10th of January, 1864, it was dedicated, and on the 4th of March that precious spirit took its flight. Rev. Dr. Henry W. Bellows came from New York to

hold the society till some one could be found with courage to stand in the place of him so warmly loved, so deeply mourned. In September Rev. Horatio Stebbins, leaving a devotedly attached congregation in Portland, Me., responded to the call of the stricken society



FIRST UNITARIAN CHURCH BUILDING.
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in San Francisco, and came to be its minister. He is still with us, and it is not becoming to speak in full of his services, but it is not too much to say that with heroic constancy he has stood at his post, giving his people the best of his mind and heart for twenty-seven years. He has been a religious teacher—a true inspirer to higher life. The Unitarianism he has presented in the pulpit and exemplified in his life has been broad and inclusive, melting into that loftier faith that is above all creeds and knows no denomination. A man of great intellectual power, his preaching is distinctively spiritual and uplifting. Never tempted to strive for

effect, he patiently pursues his way, with calm and steadfast faith. Under him the church has been strong in the best sense. Less anxious to make his fellow men Unitarians than to raise them to higher manhood, denominational growth has been secondary, and the influence of the church has been mainly diffused in general good, but it has not been lost, and it is not too much to say that in the community at large it enjoys a respect not easily earned, for sincerity of purpose, for reverent yet fearless thought, and for active participation in every good work.

The growth of the city compelling a change of location, the old church was left, not without sincere regret, and the new building erected eleven blocks to the west. The last service in the old church was held on June 19th, 1887; the corner-stone of the new was laid December 25th, 1887, and it was dedicated February 10th, 1889. It stands at the southwest corner of Geary and Franklin streets, covering the entire lot, 127½ by 137½ feet, is built entirely of blue-gray stone from San Mateo county, and is a substantial and beautiful building. Its interior finish is light in tone, with an atmosphere of reverent cheerfulness. Its seating capacity is about 800. In the tower hangs a fine-toned bell, the gift of Mr. John Perry, Jr. The pulpit of the vacated church was placed in the new building, as was also the marble font presented by All Souls' Church of New York. The Sunday-school rooms and parlors adjoining are our especial pride, and call forth admiration from all visitors. In some future number it may be thought of interest to present a diagram and description of this social and educational side of our church, and explain the fitness of the building to our work. The good effects of moving to a convenient and agreeable location are very manifest. Last year was probably the most successful from a business standpoint that the society ever enjoyed, the receipts equaling the expenditures, and the feeling to-day is one of cheer and good courage, befitting a religious society.

THE EVENING STAR.

All day the great sun drew across the sky
A lovely star; none saw its patient tread;
Meek, it advanced where e'er its master led,
Its duty did; asked not the reason why.

The sun sank low; ere dark sky-curtains sealed
And left to night the world, o'er the gray stole
An afterglow of faintest rose and gold,
And in its midst the simple star revealed

In all the sky alone, its happy face
The brightest spot the still twilight could show.
Grateful that it such honor e'er should know,
It also slowly sank to rest in space.

Why in the greedy search for gain be tossed?
No duty humbly done was ever lost.

—H. L. S.

THIRTY-SEVENTH ANNIVERSARY.

Pilgrim Sunday School has enjoyed another very happy birthday. It was celebrated in the church, Sunday morning, August 9th. The Onward Club had surpassed all previous efforts at decoration, but the school itself was the crowning beauty. We took the Flower Service prepared by the Sunday School society—a collection of bright music, and appropriate responses, with recitations for boys and girls. Considering that the school had had little practice, the singing was quite creditable. The recitations were a new feature with us, and so were enjoyed, especially as they were all given in the simplest manner possible, with no effort to show off. It was a pleasant coincidence that the father and mother of the first girl who spoke had both been pupils of the school.

Dr. Stebbins made an interesting and inspiring address, good for both children and parents. The Superintendent reported a total membership of 305, with an average attendance for the year of 210. Highest monthly average, 261. The expenditure for the year had been \$416.07, and there remained in the treasury \$93.74.

On the following Sunday the annual election was held, resulting in the election of Mr. C. A. Murdock, as Superintendent (for the eighteenth time); Mr. C. B. Porter, Jr., as Secretary; and Mr. James M. Hobbs, as Treasurer.

LETTER FROM PORTLAND.

The Church of Our Father in Portland sends greeting to THE GUIDON, and hopes that it may prove to be all that is wished for. Unitarianism has flourished in Portland this year, through more hearty effort, as well as through more workers. A year ago the society voted to obtain an associate for Dr. Eliot, who had held his post unaided for twenty-three years; and one was found in the person of Mr. Earl M. Wilbur, of last year's class at the Harvard Divinity School, who came to us in September.

The church has prospered in every branch of its work. At Easter forty-three new members were received, and twelve infants were baptized; and the church services throughout the year have been unusually well attended. In January our work was interrupted somewhat by a fire, which damaged the church to the extent of about five thousand dollars. We were immediately offered the use of the Baptist, Congregational and Presbyterian churches and the Jewish Tabernacle for our services. We worshipped in the latter for two Sundays, and then in our Sunday school room until the church was repaired. We returned to the church on Easter, when it was crowded to its utmost capacity. The church is now in perfect repair, and has been newly painted; the insurance was so ample that we suffered no loss except the temporary interruption of our services.

The Sunday school has fairly outdone itself this year, and has doubled in membership since September. It now numbers about three hundred, with twenty-seven classes; and much enthusiasm for it is felt by both teachers and scholars.

The Willam G. Eliot Fraternity of the young people has also taken a fresh impetus. Weekly religious meetings have been held on Sunday evenings, led usually by the members of the Fraternity. These have been of much interest, and were well attended. The Fraternity has also held a weekly study class, which has developed a deal of earnest inter-

est. During the first part of the year Ruskin was studied very carefully; and among the pleasant features of this study were a public "Turner Evening," and an "Evening with Ruskin." Later in the year the history of the Protestant Reformation was taken up. The fraternity has also given monthly socials; and a Committee on Decorations supply the church with flowers each Sunday.

The Post-office Mission has continued in its quiet way to do a great work in spreading the liberal faith throughout the Northwest. It has begun to publish, at irregular intervals, a series of "Seed-thoughts," similar to the "Scattered Leaves" of the Channing Auxiliary.

This Church has always been known in the community as a leader in philanthropic work; the Christian Union is its charitable arm. Members of this society frequently visit the jails, alms-houses, asylums, and other public institutions of charity and correction, often distributing books and papers, and always keenly on the watch to observe any abuses and help correct them.

There are various activities in the church, the Ladies' Society, the Flower Mission, and others; but this letter is already too long. We are glad to have a medium of communication between the churches of this coast, and shall be glad to send it further accounts of our work.

 TIME AND ETERNITY.

After we come to mature years, there is nothing of which we are so vividly conscious as of the swiftness of time.—Its brevity and littleness are the theme of poets, moralists, and preachers.—Yet there is nothing of which there is so much—nor day nor night, ocean nor sky, winter nor summer equal it.—It is a perpetual flow from the inexhaustible fountains of eternity:—and we have no adequate conception of our earthly life until we think of it, and live in it as a part of forever—*Now* is eternity, and will be, to-morrow and next day, through the endless years of God.—H. S.

THE GRADED SUNDAY SCHOOL.

Much thought has been given to devise better methods of teaching in Sunday Schools, and considerable success has attended the experiment of a graded course of study. Two years ago the Unitarian Sunday School Society published a scheme outlining a comprehensive course, giving a child three years in the primary department, and twelve in the school proper. We have followed this course for a year, and while it has been generally satisfactory, we have missed the enthusiasm that springs from unity of aim and action. The general theory is correct, but its application separates the school into too many small groups. To maintain twelve separate grades is practically impossible in an ordinary school.

For the coming year we propose to pursue the general plan in a modified form.

The purpose of this modification is to arrive at a practical method of giving systematic and thorough religious instruction without sacrificing the manifest advantages of the uniform lesson plan. It simply divides the school into three grades, giving each a three years course of study, and at seventeen promoting to the bible class for advanced study. The age of a pupil is simply a general indication, and need not be adhered to arbitrarily. It is probable that in such a division the second grade will be about half the school, and it is desirable that for that grade a schedule of lessons for each week in the school year be adopted. This insures equal progress, and pupils without teachers can be placed in some other class having the same lesson. Each lesson should have a memory text, which may also be committed by the other two grades. The general lesson (a very desirable feature) may follow the second grade course.

With the coöperation of Rev. Thomas Van Ness, a schedule of lessons for the year beginning September 1st has been prepared. It follows the admirable book on the Life of Jesus by Howard N. Brown, and provides for a number of special services—Mercy, Temperance, Harvest, Patriotic, Thanksgiving, etc. If this can be adopted for the second

grades of all the schools on the Pacific Coast, it will give a great unity to our work. Pilgrim Sunday School will present to any school desiring to use them the necessary number of copies. The course in the first and third grades may be modified to meet the conditions of the school, or omitted if the uniform lesson plan is preferred.

For the possible advantage of other schools we give the MODIFIED COURSE.

(Pupils remain in the Primary Department till they are eight years old, approximately.)

FIRST GRADE.

Pupils 8, 9 and 10 years old.

First year.—Mrs. Bennett's Early Lessons about the Savior; Part I of Mrs. Wilson's New Testament Parables, illustrated by Pictures and Stories; Part I of Mrs. Wilson's Every-Day Life, illustrated by the Life of Jesus.

Second year.—Dole's Early Hebrew Stories; Part II of Mrs. Wilson's Parables; Part II of Mrs. Wilson's Every-day Life.

Third year.—Miss Foster's Questions on the Gospel of Luke; Piper's Questions on the Old Testament.

SECOND GRADE.

Pupils 11, 12 and 13 years.

First year.—Brown's Life of Jesus.

Second year.—Hall's First Lessons on the Bible; Piper's Psalms and Proverbs, or Winkley's Questions on the Son of Man.

Third year.—Spaulding's Teachings of Jesus; Mrs. Wells' Rights and Duties.

THIRD GRADE.

Pupils 14, 15 and 16 years.

First year.—Spaulding's Lessons on Luke; Hall's Lessons on the Life of St. Paul, or Dole's Citizen and Neighbor.

Second year.—Clarke's Manual of Unitarian Belief, or Savage's Unitarian Catechism; Toy's History of the Religion of Israel.

Third year.—Everett's Religion before Christianity; Lyon's Study of the Sects.

(At seventeen, pupils enter bible class.)

The text books indicated are selected from those recommended by the Unitarian Sunday School Society. They may be obtained by addressing the Society at 25 Beacon Street, Boston. Where convenient or desirable other books may be substituted for any of these, and very often, the Bible will be found the best text book.

THE CHANNING AUXILIARY.

During the month of August the work of this Society has gone quietly on. The regular business meetings will be resumed on the first Monday in September, the 7th, but the Post Office Mission Committee, which has been at its post every Tuesday during the vacation season, has met regularly during the month just past, and has sent out its usual supply of Unitarian literature, not only to individuals in the smaller towns, but to the younger church societies now growing up at different points on the coast. Written messages of sympathy and personal interest have accompanied each package. The chairman of the Post Office Mission Committee is Mrs. B. F. Giddings, under whose faithful care the work is steadily growing. She is ably seconded by a committee of about ten ladies.

Other committees have had frequent meetings to concoct the dainty dishes to be offered to the Channing Auxiliary and its friends during the coming winter. Among them, the Class Committee, whose programme of lectures on art by Mr. Solly H. Walter is most appetizing; including some considerations on the technique of art—drawing, color, and composition; on art historically considered, and a glance at realism, idealism, and the so-called impressionists. Mr. Walter's lectures will be illustrated by free-hand charcoal sketches, in which he is said to be remarkably skillful.

The members of the Calendar Committee, we hear, are holding midnight sessions and noonday sittings. They haunt libraries—free, public, and private; they look wise; but like the Miller of Dee, "they know, but they won't tell" what the calendar of 1892 is to be. One of their secrets, however, a GUIDON reporter has ferreted out—that their plans require for their realization the presence of no less a person than a distinguished artist from Europe, who is now on his way in answer to their call.

The Channing Auxiliary, in conjunction with the ladies of Unity Mission Church, announce a lecture by Rev. Minot J. Savage, pastor of the Church of the Unity, Boston,

to be given on the evening of September 10: Subject, "Immortality and Modern Thought." Much interest is already manifested in the appearance of this distinguished speaker.

THE OAKLAND DEDICATION.

The First Unitarian Church of Oakland will dedicate its new church edifice, on the corner of Fourteenth and Castro streets, next Sunday, September 6th.

At the morning service, beginning at 11 o'clock, the church will be dedicated by pastor and people to the worship of God. Rev. Minot J. Savage, of Boston, Mass., will preach the sermon, and Rev. Dr. Horatio Stebbins, Rev. Thomas Van Ness, Rev. G. R. Dodson and other clergymen will participate in the exercises.

At the evening service, beginning at 7:30 o'clock, the church will be dedicated by pastor and people to the service of man. Rev. S. Goodenough and other clergymen will conduct the devotional exercises. Brief addresses will be made by the following laymen: Ex-Gov. George C. Perkins, Hon. Horace Davis, John P. Irish, C. A. Murdock, Daniel Titus and Chas J. Woodbury.

The First Church of San Francisco will be closed, and those wishing to attend the dedication services ought to go over on the 9:15, Narrow Gauge, or 9:30, Broad Gauge.

NOTES.

Mr. and Mrs. W. E. Mills entertained the Onward Club on Friday evening, August 14th, at their pleasant home on Octavia street. A large number of the club were present, and a charming evening was enjoyed by all.

The Society for Christian Work reopened on Monday afternoon, the 17th, after its summer vacation. A large number of ladies attended, and a prosperous year is anticipated.

Attention is called to the ancient wit and wisdom interlarded with this month's advertisements. Last month our pleasantries were mainly original; this month we are nothing if not classical, and shell from their primeval burr a number of nuts that still seem fresh.

SUNDAY SCHOOL CONFERENCE.

On Saturday, August 22d, in the parlors of Mr. Wendte's church in Oakland, was held the first conference of Unitarian Sunday school workers of San Francisco and vicinity. There were representatives from Alameda, Berkeley and San Jose, as well as the two cities. Rev. Thomas Van Ness called the meeting to order and stated its purposes. Mr. C. A. Murdock was made chairman and Mr. E. Von Adelung secretary. Mr. Van Ness briefly stated his idea of what a Sunday school should be, instancing delight, philanthropy and instruction as the threefold object of its existence, and unfolding the manner of attaining them.

Rev. Geo. R. Dodson of Alameda read a well written paper, taking strong ground against endeavoring to make children unnaturally religious, and advocating more attention to the study of the wonders and beauties of science, the truths of history, and the ethical in life, contending that at the proper time the religious faculties would develop naturally, and the better for not being forced.

To Mr. Murdock was assigned the question, "How shall the young people be held in the Sunday school?" He said he had no faith in specifics, and knew no other way than by patiently striving for general excellence. He felt that the pre-eminent use of the Sunday school was the development of the religious spirit in the child, and the best that it could do was to plant in each breast the love of God and goodness. Children will stay if they love the school. Let it be attractive to them, and let it command their loyalty. Give them something worth staying for, and they will generally stay. Put them to work, and let them feel their responsibility. He spoke of the good effect of the Onward Club in his own school, and closed by a few words on the proposed course of study for the coming year.

Rev. Mr. Wendte followed, emphasizing the thought that by showing our interest in and love for the children we best gained

their love and interest. He spoke of his own experience in Sunday school work, and encouraged the teachers by relating some striking instances of far-reaching influence for good originating in the faithful efforts of devoted teachers.

Mr. Von Adelung followed in a very bright paper on "How to conduct a Sunday school", in which he discussed, with mingled wit and wisdom, the *pros* and *cons* of the responsive service, singing, how to form an orchestra, and the qualities required for a model superintendent. He made many good points, especially the indifference or lack of understanding commonly shown in the responsive service.

Rev. Dr. Stebbins came to the defense of a responsive service that might be above the comprehension of the child, deeming that mystery and wonder had their place quite as much as understanding. He protested, too, against the separation of religion and morals in teaching. They were one, and could not be divorced.

Miss A. B. Campbell read a brief but comprehensive paper on "Conducting the primary department", stating her own methods, and telling why she did not use kindergarten games, blackboard exercises and colored charts and pictures. This paper is so full of suggestions that THE GUIDON hopes to publish it in full.

Miss Caro Kimball followed in a clear statement of the methods used in the Oakland primary school, showing how the little ones were led on in orderly ways of kindness and patient instruction to the more serious work of the main school.

Some general discussion followed on such practical questions as how to get teachers, etc., and the conference reluctantly closed.

A committee, consisting of Mr. Van Ness, Mr. Von Adelung, Mr. Murdock, Rev. P. S. Thacher and Rev. M. A. Wilbur, was appointed to prepare a plan of organization for a Unitarian Sunday School Union for the Pacific Coast, and report the same to the Pacific Unitarian Conference at Los Angeles.

NOTES FROM THE FIELD.

BERKELEY, CAL.—It has been decided to hold continuous services even though no regular minister can be obtained. Our little society is prospering, the interest continues in the Sunday school, and, in spite of the fact that we are without a pastor, we are growing. On the first Sunday in August Rev. Dr. Sewall of Denver filled the pulpit; on the second, Mr. Van Ness; and since then laymen have read sermons or given talks. On August 9th a business meeting was called after the service. Mr. Trowbridge, the president of the Board of Trustees, made a statement of what it was hoped could be done in the coming year. Mr. Payson, the secretary, then took subscriptions, and \$590 was pledged for the work. The members are all enthusiastic, and feel that a bright future is before the little society.

LOS ANGELES.—Services have been continued by the Church of the Unity up until August 1st. Rev. J. S. Thomson, the pastor, is now upon his vacation, visiting friends in Montreal. At a business meeting of the Trustees it was decided to buy the corner lot at Eighth and Hope streets, fronting the east side of Hope. This lot is 120 x 165, and will give ample room for a good sized church building. It is hoped that the foundation of the new structure will be of stone or brick, and shingled above the ground floor. The Building Committee have something near \$12,000 subscribed. THE GUIDON office enjoyed the pleasure of a call from Thomas G. Barnard, who, while in San Francisco, employed much of his time in visiting our newer churches and studying plans of buildings. He reports Los Angeles in better financial condition than it has been for years.

SEATTLE, WASH.—Rev. William G. Eliot, son of Dr. Thomas L. Eliot of Portland, has accepted the call of the Unitarian Church of Seattle. It is expected that Mr. Eliot will be at his work by the first Sunday of September.

WHATCOM, WASH.—At the service, August 9th, Rev. Mr. McCleary appointed a pastoral committee of ten persons. The work of this

committee is, according to the printed card, received by THE GUIDON.

a. To become acquainted, so far as is possible, with the people whose names are already on our list.

b. To call upon persons whose views are liberal, and hand in to the minister any new names, so that he in turn may call.

c. To help put Unitarian literature where it will do most good, keeping a table in the rear of the hall supplied with tracts and pamphlets for free distribution.

d. To advise with the minister, and give him frank and helpful criticism.

e. To welcome new people at the services, find out the names belonging to strange faces, and so do all that reasonably can be done to weld our little congregation together.

Mr. McCleary's congregations are slowly growing, and the Unitarian literature is readily disposed of. At each service new faces are seen, and the interest is increasing. A bible class for critical study has been formed among the young people. This class holds its sessions every Monday evening. A public lecture is also announced. A subscription committee sent out in August is meeting with fair encouragement. Although the Whatcom movement has not yet crystallized as an organized church society, yet there is no doubt, if Mr. McCleary will remain at his present post, but that a strong and self-supporting society can be established.

FAIRHAVEN, WASH.—The G. A. R. hall, in which Unitarian services were first held, has been burned to the ground. Mr. McCleary has arranged for the new K. of P. hall, which is centrally located, and pleasantly furnished. So far no definite organization has been effected, and it is a question whether such can be brought about until some resident minister is put into Fairhaven. Services are now held every Sunday night, Mr. McCleary going over from Whatcom. Fairhaven is a growing town. Some six months ago the land company gave to the American Unitarian Association two well-situated lots, worth about \$2000, on condition that a building for church purposes be put upon them by July 1 of 1892.

LIMEKILN, WASH.—The name of this town has recently been changed to Macmillen, certainly a much better name by far than the old. Mr. A. D. Hale still continues in charge of the little Unitarian society, Rev. W. E. Copeland going once a month from Tacoma to hold an evening service. It is now proposed to build a little house of worship, and those who are unable to give ready money have promised to donate lumber or labor. The Unitarian Conference has been asked to subscribe \$300 toward helping on the work.

OLYMPIA, WASH.—A recent report of the First Unitarian Society shows that organization in excellent financial shape. There is at present an annual income from the cottages owned by the society of about \$1,400. In another year these cottages will be entirely paid for, and with the ground upon which they stand they are valued at \$10,000. Besides this real estate the organization owns an excellent corner lot, 60 x 120, upon which the new church building is being erected. Services are still being held in Tacoma Hall, the oldest public building of the character in the State.

PORTLAND, OR.—Services, after a brief vacation, were resumed August 23d. Rev. Dr. Eliot will remain at Hood River, Oregon, until about September 15th. Rev. Minot J. Savage preaches August 30th, and lectures at Portland August 28th. Some plans are on foot for a mission work of great interest, among the foreign population of Portland, of which the details will probably appear in our next number.

SALEM, OR.—The new Unitarian Church which is being erected in Salem will contain an audience room seating 265, and a double parlor with gallery over it. The parlors can be thrown into the auditorium, thus giving seating capacity for 425. The lot upon which the church is being built cost \$1500. The wood and masonry contract calls for \$5400, and \$2000 more will be needed to complete the edifice. The plan is thoroughly modern, and when the building is completed

it will be one of the best adapted for its purpose in Salem.

SAN DIEGO.—In the Salem, Mass., *Gazette* of August 4th, we find the following: "The *San Diego Union* alludes to the establishment of manual training in the city schools of that place, and has the good sense to forward the movement. In May, 1889, it says, at the instance of Rev. B. F. McDaniel, a member of the board, an experimental course was tried with the best results. The city board did not sustain the movement, and little was done last year. Mr. McDaniel was determined, however, to place the San Diego schools, in this respect, as in all others, on an equality with those of Oakland and San Francisco, and now the board has pledged itself to support the system. It is to be hoped that this system may be fully developed, and that industrial education in San Diego will be conducted on a scale equal to the fullest demands of practical life, without encroaching unwisely upon established and equally necessary curricula." Further on the *Salem Gazette*, referring to good work performed by Mr. McDaniel when a citizen of Massachusetts, says: "So far as his educational work is concerned, the Rev. B. F. McDaniel established in connection with our public schools, a valuable savings bank system, and it is still in successful operation. We judge that he is doing a good work in San Diego, far beyond the range of his own parish."

The young people of the Sunday school are preparing to give "Pinafore." A week-day religious study class of young people will soon begin work. The Emerson Club, which held continuous weekly sessions for over a year, took a recess of two months this summer. Work will be resumed September 2d. The Sunday school, with Mrs. C. S. Hamilton superintendent, is in good condition. Monthly reports show a steady growth.

NATIONAL CITY.—Mr. McDaniel's policy in steadily keeping up services and other activities in this place has been justified in the increased attendance and coherent spirit of the people. The American Authors'

Nights have been the literary and social feature of the community the past year. In the preparation of these, the Society has received valuable help from Mrs. Woods of Topeka, Kansas. The maintenance of this little Society will make it easy to build on this foundation the Unitarian Church the future will need.

SANTA BARBARA, CAL.—It has been decided to postpone the dedication of the new Unity Church until the conference meeting in October. Rev. P. S. Thacher has been spending a part of the Summer in his old home, Augusta, Me. While there he was called upon to officiate at the funeral of his former friend and parishioner, the well-known publisher, E. C. Allen.

SACRAMENTO, CAL.—THE GUIDON office received a pleasant call from the Rev. C. P. Massey, who reports the Sunday School in good condition and kept open until August 1st. Religious services will not be resumed until October, when a complete reorganization will be made. Pioneers' Hall, formerly occupied by the Unitarians, is to be again rented. The hall is admirably located and, therefore, well adapted for religious meetings. As an illustration of the shifting character of pastorates in California, it may be mentioned that Rev. C. P. Massey is now the senior Protestant minister in the town.

ALAMEDA, CAL.—The "Unity Circle" (the ladies' Society of this place) are now busily engaged in the preparation of a monstrous lawn fete or bazar of nations. A large lot has been secured in the center of the residence portion, and upon this the tents will be erected. It is hoped that enough may be made at this fete to pay off the thousand dollars still remaining on the church lot. A series of lectures is also being given for the benefit of the building fund. The first of these was by the Rev. C. W. Wendte. On the 9th of September, the Rev. Minot Savage will lecture; subject, "A Change of Front of the Universe." On September 30th, Rev. Thos. Van Ness will give an illustrated stereopticon talk; subject, "Down the Rhine and up the Baltic."

SAN JOSE, CAL.—Rev. N. A. Haskell has been spending a part of his vacation in San Francisco. From him we learn that the contract has been let for the basement of the new church which is to be situated on St. James' Park. On August 9th, Dr. J. A. Sewall, Ex-president of the State University of Colorado, preached to a large audience. Services will be resumed the first Sunday in September.

FRESNO.—The Unity Society has recently issued a neat and attractive pamphlet, giving the officers for 1891 and the names of the members. There is also this statement:

"Unity Society has no creed. It is hoped, however, that each member will retain for himself, or herself, a positive, rational and inspiring belief. It should be the constant aim of each member to make moral and intellectual progress. With respect to all differences of opinion among members, there should be a most generous spirit of toleration. Genuine harmony cannot be promoted except on the basis of love and forbearance. Every member is requested to contribute to the honor of the Society by that most potent of influences—personal purity and nobility of character.

"It is expected that every one belonging to the organization will endeavor to be regular in attendance at all its services, and to take a lively interest in everything pertaining to its welfare."

The pastor, Rev. S. A. Gardner, will be one of the guests at the Unitarian Club, preaching on the evening of the 6th of September at the Unity Mission, San Francisco.

OAKLAND, CAL.—The new Unitarian Church is to be dedicated Sunday morning, September 6th. Full information concerning the order of exercises will be given in another column.

UNITY MISSION, SAN FRANCISCO.—On August 16th, services were resumed at the hall, Twenty-first and Howard. On the 23d, the Rev. Horatio Stebbins filled the pulpit. The ladies are earnestly working to make a success of the lecture of Minot Savage, which is to be given at the First Church on the evening of the 10th. The Rev. Mr. Van Ness is to take up his residence in the Mission quarter about October 1st, and can then give more personal care to this important Unity organization.

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SAN FRANCISCO, CAL.

A talkative man was trimming the beard of King
Archelaus, and asked, "How shall I cut it?" "In
silence," replied the king.**WAREHOUSE**

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San FranciscoSocrates observed that "you might as well expect
a weak man to bear a burden as a fool to bear pros-
perity."

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SAN FRANCISCO

Aristippus was asked why he borrowed money of
his friends. "Not for my own benefit," he replied,
"but to teach them the proper use of wealth."Diogenes watching a very unskillful archer prac-
tising at a mark, went and sat down close to it,
"that I may not get hit," he said.**Mrs. Louise Humphrey-Smith**
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Pausanias, when his medical adviser remarked he
had "become aged," retorted, "Because I have not
taken your pills."**FINE DIAMONDS***The Newest Designs in Jewellery, of first**quality only, at very Reasonable Prices.***A. W. STOTT****3 MONTGOMERY ST.****UNDER MASONIC TEMPLE****GOLD AND
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Socrates observed, that whereas most men lived to
eat, he ate to live.

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Leonidas, when Xerxes had sent letter demand-
ing the surrender of his arms, replied, "Come and
take them."

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Solon used to say that laws were like spiders'
webs: they would hold any small and light matter,
but larger objects always broke through and escaped.

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S. F.

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were to live forever, and some spend as if they were
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Bion said of a stingy rich man, "It is not he
that possesses the property, but the property that
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social party: "If you are uneducated you are wise;
if educated, foolish."

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THE GUIDON

Vol. 1.

SAN FRANCISCO, OCTOBER, 1891.

No. 3.

THE GUIDON.

A Monthly Publication, conducted by

THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

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THE GUIDON expands to sixteen pages for this issue in special consideration of the conference at Los Angeles, with the purpose of showing what may be made permanent if those interested in a paper on the coast take the trouble to support it. Fifty cents is so small a sum that the thoughtless may think it not worth giving; but if it be neglected, THE GUIDON must shrink instead of expand. We do not need a large sum of money, but we want a little very much.

The especial event of interest to the Unitarian cause, since the last issue of THE GUIDON, has been the visit of Rev. Minot J. Savage, of Boston. His primary purpose was to assist in the dedication of the Oakland Church, and his contribution to that occasion was alone worth a trip across the continent. Incidentally he has preached or lectured in San Francisco, Oakland, San José, Alameda, Los Angeles, and San Diego, and everywhere he has been listened to with marked interest. It is within bounds to say that he has made a strong impression and aroused a good deal of enthusiasm. His fearless honesty, his earnestness, his directness, and his forcible manner all told in his favor. There is something convincing when a man stands squarely on his feet, and says what he really believes as though he really believed it. Mr. Savage always has his sub-

ject well in hand, and never rambles and wanders. Knowing that noise does no execution, he never fires blank cartridges. Every sentence is loaded and hits the mark.

In this reasoning age, when so many people are disposed to accept little of which they are not thoroughly convinced, it is a satisfaction and a help when a man, who himself represents this tendency can so strongly express the faith he has attained through his reason. One can but respect his intellectual power, and it strengthens any man of similar spirit, but lesser grasp of thought, to find that such a man, questioning everything, has attained so firm and confident a belief in spiritual things.

There are many happily, who reach their convictions less laboriously, whose faith is related more to their feeling than their intellect, but there is a large class that can only be touched by powerful reason and logic. Mr. Savage has strengthened our cause by his visit, and left us with an aroused interest in him and in his gospel, and a strong hope that we may see him again.

Whatever may be the cause or the causes, there is a decided revival in the Unitarian atmosphere on the Pacific Coast, an awakened interest, an increased spirit of loyalty, a stronger determination to do and to be. With such an example of what may be accomplished as the building up of the Oakland society, and the erection of such a home in so brief a time, we ought to be encouraged to any undertaking. The raising of \$12,000 on the dedication day, after the heavy contributions previously made, was a remarkable achievement.

Following this, a little handful of courageous men and women in Alameda arrange an entertainment that by its audacious confidence compels success. To fence a lot, erect tents, build a floor, light the grounds, feed the town, and for two days and nights

be the absorbing occupation of the entire community, is no slight achievement, and when it is all over, to find a cool thousand dollars to add to the assets of the society, is very gratifying, and shows that where there is will enough (plus several other admirable qualities), there is a way to almost anything.

Over in Berkeley another little band of enthusiasts is holding the fort and gathering strength for a sortie on the worldly hosts that encompass them. Waiting for a minister, they gather to listen to one of their number who reads a selected sermon. They are not altogether satisfied, but recognizing that it is temporary, they wait with courage for the leader they soon expect.

The Unity Mission of San Francisco is constantly gathering strength, and there is little doubt that a church will be established and carried forward with power. Everywhere men and women seem awaking to the truth that churches are needed, and to the knowledge that they may be rational and free, and also reverent in spirit and abounding in good works.

Pilgrim Sunday School has expressed its regard for its sister school, of Oakland, by sending a handsome photograph of the Sistine Madonna for the decoration of the new room. The Braun photograph is by far the most beautiful ever taken of this marvelous painting, and gives a very satisfactory idea of it—so say those who have seen both. The memorial picture is a happy thought. There are three now hanging in the rooms of Pilgrim Sunday School, and three more at Vickery's, which, some day we hope to see bought for us.

Among modern artists, few have treated religious subjects with so much sympathy and tenderness as Frederick Shields. His "Christ the Good Shepherd," is full of the finest sentiment, and in a primary class room is worth all the colored charts and decorated blackboards in the world. A gentleman from this city recently visited him in London, and told him that a photograph of the picture hung in our rooms, and was much prized. He bowed his head and murmured, "Thank

God." He paints these pictures from love of the theme and love of man. His latest, "Christ and Peter" is a noble work, full of the deepest feeling. It represents the compassion of the master in a wonderful way, and seems to typify the very essence and soul of his religion. No one can look at it without being stirred. This is the picture we wish first to see on our walls. Who will place it there, in memory of some loved and lost one, or from regard for the living who might be touched and helped by it?

THE OAKLAND CHURCH DEDICATION.

A surpassingly lovely Sunday, even for favored California, ushered in the dedication of the beautiful Unitarian church of Oakland. At the appointed hour the auditorium, and the Sunday School wing opening into it, were crowded with 1300 friends and well-wishers of the church, while hundreds were disappointed in obtaining ingress. In the morning the church was dedicated to the worship of God. Rev. Dr. Stebbins offered the prayer, an original hymn written by the pastor was sung, and the congregation and pastor united in a responsive act of dedication.

The following hymn, written for the occasion by Mrs. Nathaniel Page of Alameda, who also wrote the hymn for the dedication of Thos. Starr King's church, twenty-seven years ago, was then sung.

Maker of worlds, so vast, so fair!
This earthly shrine to thee we raise;
Each stone is like an answered prayer;
Its gates stand beautiful with praise.
No human creed shall bar its doors
To broadest faith or loftiest hope;
Each tender ministry which pours
Balm for life's ills shall here find scope.
Here may thy sovereign peace descend,
Each grief to heal, each care refine;
Thy holy kingdom come, and blend
The earthly life with life divine.
O power supreme, all wise, we pray
For truth which binds, yet makes us free;
For light to guide the heavenly way,
Like that which shone in Galilee.
With prayer and psalm and choral chime,
On thee our souls adoring call;
From ancient days to farthest time,
Creator, Father, One in all.

The sermon by Rev. Minot J. Savage was on The Church of The Living God. It was an able and powerful presentation of the Unitarian view of the church and what it stands for to-day; a defense of its aims and functions both against radical critics and conservative

bigotry. Delivered entirely without notes in the earnest, direct, searching manner of this noted pulpit orator, it made a profound impression, and was unanimously pronounced a most appropriate and noble expression of the prevailing sentiment of the occasion.

The pastor next gave a brief account of the origin of the Society five years since, when he came to make his residence in Oakland, and was acquainted with but two Unitarian families. The successive steps in the growth of the Society from this humble beginning to its present membership of over two hundred families and its large place among the religious organizations of the city was outlined. Finally, he stated that while the entire cost of the structure was \$77,000, of which \$25,000 had been funded as a permanent debt and could be readily carried by the Society until its liquidation four years hence, there was also hanging over them a floating debt, incurred chiefly for furnishing, of \$12,000. This sum it was absolutely necessary to raise if the Society was to go on its way prosperously. He earnestly appealed to his parishioners and friends to make one more generous effort and clear off this debt.

Mr. Van Ness followed the pastor, and in his graceful, happy way assumed the charge of the collection which now followed. One member, Mr. Francis Cutting, sent in a \$3000 subscription; Mr. B. F. Dunham, \$1000; the Ladies' Society, \$1000, and then came a shower of responses in large sums and small, until in fifteen minutes the whole amount was raised and exceeded, to the gratification of the pastor and the general congratulation of all present.

In the evening another great audience gathered, and the church was dedicated with appropriate services to the Service of Man. The prayer was offered by Rev. S. Goodenough of the Universalist Church of Oakland. Rev. F. L. Hosmer of Cleveland, Ohio, a classmate and intimate friend of the pastor, sent his contribution in the form of an original hymn.

The addresses of the evening were all made by Unitarian laymen. Hon. Horace Davis and Chas. A. Murdock of the San Francisco church spoke respectively on "The Layman's Duty Towards His Pastor" and "The Service the Church Renders to Humanity." Five of Mr. Wendte's Oakland parishioners made bright addresses. Ex-Governor George C. Perkins spoke of "The Influence of the Church as a Conservator of Public Morals and Inspirer of Good Will Among Men;" Judge C. N. Fox on "The Church as an Agency for Inculcating Charity, Dispensing Holy Helpfulness and Instructing the Young;" Mr. C. J. Woodbury

upheld the teachings of science and the utterance of exact truth in the pulpit. Mr. Daniel Titus would have preferred to change their motto to "The Worship of God *Through* the Service of Man." Finally, Mr. John P. Irish assured his listeners that in this church the laws of Moses and of Kepler would receive equal respect and obedience.

A noticeable feature was the spirit of reverence which breathed through all these addresses and vindicated the essential religiousness of the Unitarian layman.

With this final counsel from Emerson, whose bust by Daniel French was conspicuously displayed on the rostrum, "Know then that your church is not builded when the last stone is laid, but then first when the consciousness of union with the Supreme Soul dawns on the lowly heart of the worshipper," these delightful services of dedication came to an end.

THE GUIDON had expected to devote a page to the description of the edifice, but the picture which was to accompany the article has not been completed, and it has been thought best to defer it till next month.

THE LOS ANGELES CONFERENCE.

The eighth session of our coast Conference will be held at Los Angeles, October 26th to 29th. The program is an excellent one, especial emphasis being laid upon practical questions. The conference sermon will be preached by Rev. B. F. McDaniel of San Diego, Monday evening. Tuesday will be devoted to business and reports, and in the evening there will be a social gathering and impromptu speeches. Wednesday morning the topic will be, "The relation of Unitarianism to the present unrest of Protestantism." In the afternoon the Woman's Conference will hold a session which promises to be brilliant. In the evening there will be several addresses on "The Liberal Religious Movements of Protestantism." Thursday will be given to solid work in the consideration of the practical problems, "How to Start a Church," "Sub-organizations," "Do we Need a Liturgy?," "The Business side of a Church," etc. In the afternoon the Sunday School will be widely discussed, and in the evening the subject will be "The Relation of Unitarianism to the Reforms of the Day." Our best men will be there, and it bids fair to be the largest and most useful session we have ever held.

PACIFIC UNITARIAN CONFERENCE.

The Eighth Session of the Conference will be held at Los Angeles on the 26th to 29th of October. It seems to be a permanent institution and we look forward to its sessions each year as a matter of course. As it gets older its programs are gradually changing in character, getting down to work, so to say, more and more every year. At the early sessions its object seemed to be to give the representatives of the different churches a chance to come together to exchange brotherly sympathy, and proclaim to the world the tenets of our faith. But we have passed by this stage of proceedings and our sessions are now devoted more and more to practical organization and work. This year we want to make the session at Los Angeles the most helpful and strength-giving meeting we ever have had, and the program will be arranged with a view to this.

A brief historical sketch of the life and growth of the Conference will do more than anything else to show the change in its aims and the growing importance of its sessions.

The first meeting was held in Portland, Oregon, June 8-10, 1879, and was entitled a "Conference of the Unitarian Church." The bodies represented in it were the churches in Portland, Olympia, Walla Walla and San Francisco, and the speakers were Rev. Horatio Stebbins, Rev. I. E. Galvin, Rev. D. N. Utter, Rev. W. W. McKaig, Mr. C. A. Murdock and others.

The Conference was rather a Declaration of Principles than an organization for action, and no immediate results followed its session.

Six years passed away without any further gathering of our people; when, on September 25, 1885, an invitation was issued by L. H. Bonestell, Rev. Horatio Stebbins, Rev. T. L. Eliot and Rev. D. L. Cronyn, calling for a Pacific Coast Liberal Christian Conference, to be held at San Francisco, November 1-4 of the same year, and the meeting took place pursuant to this call.

The churches represented by clergymen were San Francisco, Portland, Santa Barbara, San Diego and Tacoma; lay representatives from other places were also present.

This session again was mainly a declaration of our religious position, but at the close of the proceedings it resolved in favor of regular periodical sessions, and appointed a "Standing Committee of Conference," to have charge of the interests of the Conference till its next session.

This move established it as a permanent institution. The proceedings of this second session were printed in full, together with many of the papers read before it, which thus obtained a wider circulation.

The Standing Committee of Conference, on April 29, 1886, issued a call for the third meeting, which was held at San Francisco, November 7-10, 1886. In addition to the places represented in 1885, delegates were present from Oakland, Los Angeles, Sacramento, San Jose, Seattle and Spokane Falls. Rev. Charles W. Wendte was there as the accredited agent of the American Unitarian Association. During the proceedings, C. P. Massey of Sacramento, and Fred. K. Gillette of Idaho, were ordained to the Unitarian ministry, and the right hand of fellowship was also given to Rev. J. W. Spriggs, late of the "Christian" (Disciple) ministry. Articles of organization were also adopted, perpetuating the existence of the Conference, and naming it the "Pacific Coast Conference of Unitarian and other Christian Churches."

The fourth annual session was held at Oakland, November 20-23, 1887, and was distinguished by the presence of Rev. Grindal Reynolds, the revered Secretary of the A. U. A., and Rev. A. M. Knapp, its accredited representative to the Japanese people!

The special feature of this meeting was the disposition to discuss practical work, a half day being set aside for the working organization of the churches,—the Women's Association and the Sunday School. During this session our Universalist and our Hebrew friends took part in the discussion, as had been the case in previous years.

The fifth annual Conference met at San Diego, December 11-13, 1888, and the following new societies were reported: Pomona, National City, San Bernardino and Alameda, in California, and Salem, Oregon, though all

were not represented in person. Mr. Wendte reported at this meeting that there were now fourteen settled ministers on the coast. The Conference took part in the dedication of the new church at San Diego. This year again a half day was devoted specially to the "Women's Organizations," and a committee was appointed to formulate a plan for a general union of Unitarian women on this coast.

The sixth meeting took place at Portland, September 25-29, 1889, and was marked by the presence of many well-known reformers drawn to this coast by the National Conference of Charities, among others, Gen. J. F. B. Marshall, Mrs. I. C. Barrows and the Rev. John Fretwell of England. At a meeting of the women of the various churches it was resolved to effect a local union of the different Societies. After this meeting the name of the Conference appears as the "Pacific Unitarian Conference."

On September 14-18, 1890, the Conference had its seventh annual session in San Francisco. The attendance was larger than ever before, and the business was better systematized. The first day was devoted entirely to organization, reports from churches and from the general field, while the last day was given entirely to the practical work of the various organizations inside the church,—Sunday Schools, Charitable Societies, Women's Auxiliaries and the Laymen's Clubs. At a meeting of the women connected with the various churches a general organization was finally effected under the name of the "Women's Unitarian Conference of the Pacific Coast." In these ways the concrete usefulness of the churches received a fuller consideration than ever before.

Before closing this brief historical sketch I may say that besides the places named above, Santa Cruz, Fresno, Puyallup and possibly other towns have been represented in some of the various meetings—the record of delegates not being always complete.

At present there are twenty settled ministers on the Pacific Coast, and quite a number of good beginnings that only require courage and patience and a little fostering care on

the part of the Conference to result in strong churches.

For the coming Conference at Los Angeles the work has been carefully laid out. Laymen and ministers will have a chance to give one another advice, and to criticise one another's methods, and all can compare notes and profit by mutual experience. Particulars may be found in another column.

The growth of the Conference during all these years has been steadily towards a better organization and towards mutual helpfulness between the churches.

At the same time, a chance to meet every year and compare methods, has fostered the growth of those minor organizations which are often the strongest support of the church, and through which, in many cases, the church sheds its most benign influences upon society.

AN AUTUMN LEAF.

The Channing Auxiliary, published last month as No. 44 in their monthly series of "Scattered Leaves," the following gem from the laboratory of William Rounseville Alger. Some writers have found it difficult to express themselves in the two tiny pages of space that the leaf offers, but Mr. Alger in one scant page has said all that need be said on a topic rarely touched upon and given counsel and consolation that many need.

COUNSEL TO AN UNHAPPY PERSON.

You must learn to be more tolerant and forbearing with yourself. You need to be as patient, soft, considerate, forgiving, magnanimous and loving with yourself as you would desire to be with another. You are your own divinely given friend, a companion forever inseparable. No quarrel, no divorce, no fate, can ever possibly sunder this union. Why not, then, make it a calm and happy co-operation of yourself with yourself to outgrow faults, to perfect merits, to be full of resignation and aspiring repose in fulfilment of duty? Do not blame yourself cruelly, nor think of escaping from yourself; but pardon your failures, and quietly keep trying till you succeed in gaining that full self-possession in equilibrium which is at once happiness and religion.

These little leaves that fall all the year-round, flutter far and are tenderly cherished. The Channing receives many touching proofs of their helpfulness.

THE WOMEN'S CONFERENCE OF THE PACIFIC COAST.

During the several years preceding the session of 1890 of the Pacific Unitarian Conference, a desire had been very generally expressed to form a similar Conference of the Unitarian women of the coast,—a society which should coöperate in the work already so admirably conducted by the Pacific Unitarian Conference, and which by uniting the scattered forces should give expression to the loyalty of the Pacific Coast women to the Unitarian cause. This wish was realized at the last session of the Conference, and on September 17, 1890, "The Women's Unitarian Conference of the Pacific Coast" was born.

During the year just past, the efforts of the Board of Directors (in whom is vested the management of the society's affairs between annual meetings), have been mainly directed toward securing branches of the Conference, each branch being a society of women representing Unitarian ideas, and connected with, or not connected with a church, as the case may be. During the fiscal year ending July 31, 1891, seven such branches were formed, two in San Francisco (the Society for Christian Work, and the Channing Auxiliary), and one each in Oakland, San José, Los Angeles, and San Diego; and during the month just passed, one other branch has been formed at Whatcom, Washington, the first representative from our northern sister States.

The Treasurer's books show an income of over of \$350 for the year; of this \$175 has been devoted to fostering the growth of two newly established Unitarian churches, situated respectively in Fairhaven, Washington, and San Francisco.

The acting President, Miss Elizabeth Easton, has mainly directed her efforts during the past year toward placing herself in communication with each and every organization of Unitarian women on the Pacific Coast, explaining to them the objects of the Conference, and urging them to coöperate in the good work; the results thus far have been most encouraging; for besides the forming of branches, many letters received attest

the interest and sympathy for the new movement felt all along the line. The Board of Directors has held several meetings, and each branch has received reports of all business transacted.

The next meeting of the Women's Unitarian Conference will be held at Los Angeles on the afternoon of October 29th. Each branch will be represented by delegates and by a written report; interesting papers will be read. The meeting promises to be fruitful of result to the women's cause.

The Nominating Committee has been most fortunate in securing for the head of its ticket of 1891-2, the name of Mrs. S. K. Lothrop of Fruitvale, East Oakland, widow of Dr. Lothrop the well-known Unitarian clergyman of Boston; earnest, intelligent and sympathetic, she is at the same time a woman of executive ability. The Conference is to be congratulated on her nomination.

The formation and growth of the Woman's Conference have been watched with keen interest by many women on our coast; its possibilities in the way of strengthening and consolidating the forces of Unitarian women on this coast are very great. May it live to realize a hundred-fold the wishes and predictions of even its most ardent friends!

It is an ancient custom of our Hebrew friends when they dedicate a new roll for the sanctuary, to leave the first and last lines to be added after the ceremony, and the privilege of choosing an initial is put up at auction, the successful bidder being allowed to touch a pen to the sacred letter. In a late occasion of this kind the letter *M* was victorious, the sum of five dollars being paid for the choice. The officials were somewhat surprised, knowing that the worthy purchaser enjoyed the good old scriptural name of Rachel, and inquired why she wanted *M*. The purchaser calmly replied, "why, my name is *Mrs. Levi*."

THE GUIDON feels that it has not been born in vain, since one of its little jokes has found its way into that receptacle of the best and brightest things afloat, the "Pleasantries" column of the *Christian Register*.

A SUNDAY SCHOOL LIBRARY RE-VISITED.

I had never been allowed inside its doors when a child, and now, though grown up, and entrusted with the keys to the cases, I felt almost like a burglar in entering the room. It was at the close of a winter afternoon, and the church was still and deserted. The library showed dim and heavy with shadows; the tiers and tiers of brown paper-covered books behind the glass doors of the cases on the walls, made the place look like some silent and haunted museum. Within those covers were the same heroes and heroines unchanged by as much as a day's growth since I had known them, while I had been passing from youth to manhood.

But they were not dead, those old friends yes, and enemies of my youth, that dwelt upon the shelves, for as I turned the leaves, each character strutted across the page as alive with flesh and blood as ever. Single phrases and sentences that I had long forgotten leaped up from the printed lines and struck me as with a blow, and the quaint pictures in some of the old books widened into scenes, and wings, and skies that filled the room, making it a very theatre as of old, where the drama was reenacted.

But first I turned to the old catalogue, verger to this storehouse of old memories. I ran down the line past

825. I will be a Gentleman.

826. I will be a Lady.

to the *L's*, bringing up with a shock at the title that had been a talisman to conjure up my most romantic fancies.

1001. The Last of the Huggermuggers—C. P. CRANCH

I eagerly flew to the shelf to meet my dear friends lost for fifteen years. Could this thin little shrunken volume contain the wild and exciting "Giant Story" I had loved so long ago? With its small, thick pages, large type and plentiful illustrations, I could read in less than half an hour what my childish eyes had spent days over, but as I read, the same thrill of excitement when "Little Jacket" awoke to find himself lying in the sea-shell on the lofty mantel of the giant's tremendous dining-room, showed me I had

not grown so old as I had thought, after all. By its side, a twin volume, called *Kobboltozo*, contained a sequel to the narrative, even richer in wonders than the first.

Then, with my appetite for the marvelous still unsatisfied, I filled my arms with the old favorites and sat down as to a feast.

Alice in Wonderland—queen of fairy tales. *Through the Looking-glass*—one more glimpse at that exciting moment when Alice actually steps through the mirror into the fascinating land behind—what more delicious impossibility have I ever read since! There was *Water Babies* new again and fresh as its spick-span infants, and *At the Back of the North Wind* as full of mystery as twilight, and the *Princess and the Goblin*, wherein the valor of one Curdie glows triumphant from pages of nocturnal adventure. Instructively I turned to his goblin chant—

"There's a toad in the road,
Smash him, squash him, fry him, dry him,
There's another"—

I had known so far, and had always wished to remember the rest.

The charm of the crude suggestive pictures in this book was as powerful as ever, and so different from the realistic illustrations of to-day that one fears for the imaginations of the newer readers. Can they make mystery and romance of the detail in *St. Nicholas* and Louisa Alcott as did we of Hans Andersen and *Undine*?

I read *Passionetta* and *The White Cat* and *Yvon and Finette* and the *King of the Golden River*, and then I remembered that lost love of mine, *The Boy's Own Book*, a veritable encyclopædia of impracticable and obsolete games, tricks and experiments.

The names, *Helps Over Hard Places for Boys*, *Helps Over Hard Places for Girls*, had always aroused my curiosity, unsatisfied till now. I soon put them up, however, after trying one of the dreary little tales. A similar experience with the tedious old *Auntie Wonderful*, who succeeded in perverting nineteen several attempts at conversation by her nephews into as many sermons, each illustrated by a rhymed story, broke another childish idol. But the rest shone brighter for their

rediscovery, and I left feeling younger by a dozen years.

It was a collection of some 2000 volumes, and a remarkable one, considering that they had been all selected and bought by one lady, whose knowledge of juvenile literature must have been wonderful. There were quaint and rare books there, fascinating translations from the French and German; books that seemed to have been written for this very library, and which I have never seen elsewhere. Every juvenile classic was represented by several copies, whose rumpled leaves and weakened bindings testified to the instinctive choice by the children, of the best.

And as I left, I seemed to see a child enter anxious for his book, clutching his card, on which I saw written *opposite my own name*, the numbers—

1001, 1001, 1001, 1001, 1001.

F. G. B.

NOTES.

Miss Ida Benfey, a Californian who has worked prodigiously and accomplished wonders as a public reader, both here and in the East, is visiting her old home, and giving us a taste of her quality. She has made quite a success in her own dramatization of George Eliot's works, especially "The Mill on the Floss," and "Adam Bede," and has won golden opinions from her hearers. Her latest engagement is with our Onward Club, which enters the field in presenting a novelty in the way of a Children's Matinee, on Thursday, October 15th—in the Sunday School room of our church. The program is a charming one, including Rudyard Kipling, Bret Harte and James Whitcomb Riley, in addition to those two delightful stories, "The Potato Child," by Mrs. Woodbury, of Oakland, and the "Story of Patsy," by our own Mrs. Wiggin.

What better entertainment could be offered a child than an afternoon in the company of such fascinating people, chaperoned by so fine a person as Miss Benfey?

Rev. C. W. Wendte, 1202 Harrison Street, Oakland, the treasurer of the Pacific Unitarian Conference, respectfully urges our churches to send him the sum assessed upon them in time for the forthcoming conference. Individual annual memberships at one dollar are also desired.

The Oakland Society will publish a handsome little souvenir of the dedication of their church, including Mr. Savage's sermon in full, and a description of the building, with pictures of the elevation, and a diagram of the ground plan. Address, Rev. C. W. Wendte, 1202 Harrison street.

A Unity Club has been propitiously started at the Mission. Rev. C. W. Wendte, that veteran organizer and starter of many good things, was present to see that the new craft was properly launched. We expect much from this society. The Mission people have a way of making things go, and when they take hold and do their best, they will have a society that will be second only in name.

The Onward Club held its regular monthly meeting on the evening of September 26th.

The work of its various committees seems to be flourishing, and the club as a whole to be in excellent condition for its winter campaign of entertainments, including the Christmas Festival.

During the month a benefit for THE GUIDON will be given, which we trust will insure the success of our standard for the coming year.

The Dramatic Recitals, by Mrs. Louise Humphrey-Smith, before the Channing Auxiliary, have been of a high order. Mrs. Smith's programs have been very attractive, and her presentation of the various authors, intelligently appreciative. Her powers of memory are really wonderful. Three programs of an hour and a half, and hardly a reference to her book; but the marvel of her doing it, is lost in the quiet refined power with which it is done. It is gratifying to feel that one of our own number can so satisfactorily minister to our pleasure and our profit.

UNITARIAN CLUB MEETING.

The Annual Meeting of the Unitarian Club of California was held at the California Hotel on Monday evening, September 14th, 1891. About 110 members were present, and the two hours devoted to the dinner and to social converse slipped pleasantly away. At a few minutes after eight o'clock, the President, Mr. Horace Davis, called the meeting to order. He congratulated the Club on the number present, and on the uniform prosperity of the past year, and stated that the Club had come to number 141 members, and in addition five new names had been presented at this meeting. He called on Mr. Geo. H. Murdock for the Treasurer's report, who gave the amount in the treasury as \$119.40.

The nominating committee through the Chairman, Mr. Charles M. Gorham, reported the following nominations for officers for the ensuing year, which were unanimously endorsed by the meeting:—Frank J. Symmes, President; Charles A. Murdock, Francis Cutting, Vice-Presidents; A. E. Buckingham, Treasurer; Sheldon G. Kellogg, Secretary; Executive Committee—S. C. Bigelow, B. F. Dunham, A. E. Moody and George E. Plummer.

The business of the meeting being concluded, a quartette from the Loring Club sang two selections, and the President introduced Rev. Minot J. Savage of Boston, who delivered a half-hour's address on "The Religious Situation and the Duty of Unitarians." After some pleasant allusions to the Club, the speaker divided Unitarians into several classes. The first class he characterized as the Unitarians from conviction,—those who are Unitarians all the time, every day in the week and every week in the year,—the men who know why they are Unitarians. These, he feared, were comparatively few in number. Then there are the semi-detached Unitarians, those who are Unitarians when the weather is fair and it is perfectly convenient for them to be so. The third class are those who are Unitarians because they are nothing else. They are like the man who, when reminded by his minister that he

had not been at church for over a year, replied that at any rate he had not been anywhere else. The last class mentioned were the post-mortem Unitarians,—those who desire to be buried by a Unitarian minister after death. There are a good many of this kind in Boston, the speaker said, who seemed to wish to be thus buried by him, and he pleasantly remarked that so far as his strength might allow, he was glad to help to do it.

There are a great many so-called Unitarians who do not count for much,—who are without convictions. They are affected by the aimless drift characteristic of the age. They have very little time to investigate the great problems to which a few give almost their entire attention. The agitation which prevails in this transition epoch is in many regards helpful. Old conceptions of God, of man and of destiny are disintegrating and are being broken up, and cannot stand the light of modern investigation. Some orthodox ministers, like Heber Newton, are thoroughly in sympathy with the age, but believe that their churches can be so broadened that they may still hold progressive people.

There are some practical, pressing duties for level-headed Unitarians. They need, in the first place, to become possessed of convictions. Few people have convictions. Chauncey M. Depew said recently that in political matters not more than four hundred persons in New York do any (practical) thinking, but these are the leaders of political opinion in that city. Convictions imply careful consideration of the questions concerning which they are held, in which respect they differ from prejudices.

Now, what are some of the convictions which Unitarians should hold? Every one ought to make up his mind as to which way the world is moving,—as to the trend of divine progress through and up the ages. Every one ought to get out of the notion that it doesn't make any difference what a person believes, and should understand that everybody tries to carry out somebody's ideas, and that the proper thing to do is to get into right relations with God. In this connection, the speaker referred to the doctrine of the

Fall of Man, and said that it made the greatest difference whether a person believes that doctrine or whether he believes in the gradual and continuous progress of mankind. We ought to know and feel that there is no less a need now to develop the spiritual side of our nature than there was when people believed in a literal hell of fire and brimstone. No change in belief in modern days has taken away the necessity of so living as to be fit for the future life. Again, Unitarians should know and feel that there is as much work for the laymen as for the ministers.

Having become possessed of these convictions, we should teach our children what we ourselves believe. All these points were aptly illustrated by the speaker, but we have not the space for a fuller abstract.

Rev. S. A. Gardner followed Mr. Savage with many witty allusions to his work at Fresno, many of his anecdotes and stories fairly convulsing his auditors. In closing, he expressed his conviction that Unitarians should stand for the doctrine of immortality as against the prevalent materialism.

Mr. A. G. Eells suggested in a short address that there was something which should be emphasized even more than the possession of convictions, and that was practical work. Unitarians should set an example and should accomplish something for every day life. Men will not go out of something which has done a good work into something which they cannot see to have done an equally good work. We should be the Pilgrim Fathers of the coming Republic of God.

Rev. Geo. R. Dodson of Alameda closed the discussion with an earnest address in behalf of progress and devotion to duty. We should have implicit confidence in the Truth, in man and in God. The world is out-growing, but is still up-growing, and we should go forward with utter fearlessness. If we falter, we shall have the mortification of seeing the work pass into stronger hands.

Mr. James B. Stetson, Chairman of the Citizens' Committee on the monument to the late Rev. Thomas Starr King, gave an account of the work done, and expressed the hope that the monument would be placed in

position and unveiled before the close of the year. Mr. Frank J. Symmes was then installed as President of the Club for the ensuing year and made a neat address. When the meeting adjourned, each member felt that it had been good for him to be there.

CORRESPONDENCE.

PORTLAND, OREGON, Sept. 18, 1891.

To the Editor of the GUIDON:—It may interest some of your readers, especially those who are helping to form new societies on the Coast to know something about the "W. G. Eliot Fraternity," which is the young people's society of the Church of Our Father in Portland. It was formed four years ago this fall, and for three years its objects were mainly religious and social culture; but at the beginning of last year we felt that our field of work should be widened and so formed a Literary Study Class. I can perhaps give no better idea of our work than to give a list of the different committees with the work of each. The Sunday Evening Committee has charge of the half-past six meetings which are held in the chapel before evening service. The subjects for these meetings are printed on the Fraternity card. Some of them for last year were "Helpers, not Hinderers," "Prayer," "Sunday Recreations," etc.—all with appropriate texts. A leader from the society is appointed for each meeting and every member present is expected to voluntarily take part, if only to repeat a text or quotation on the subject. During the last year we have used the Unity Service Book in connection with the church hymn book. These meetings have been held since the society was first formed, and last year there was a regular attendance of nearly thirty-five.

The Literary Committee has charge of the Study Class. Last year we read Ruskin's "Sesame and Lilies," and "Crown of Wild Olive," and also studied Seeborn's "History of the Protestant Reformation." There are an essay and readings by members at each meeting, and the evening opens with quotations. The class meets in the church parlor three Tuesday evenings in the month.

The Relief Committee does the charitable work of the society and sees that its funds are properly disposed of. Gifts have been sent to the Crow Indians, the State Insane Asylum, etc., and small sums of money have been handed to the Ladies' Society of the Church. This committee also stands ready to decorate or assist in decorating the church, whenever called upon.

The Lookout Committee invites and calls on new members, and it is their special duty to be a sort of "Hospitality Committee" on all occasions.

The Social Committee, which is changed every month or so, has charge of our socials, which are held once a month in the different homes of the members. There is a brief business meeting held once a month, just before the Study Class convenes.

The society numbers about seventy members, thirty or forty of whom are active members. We feel that we have improved and grown stronger with each year, and are planning to do some special missionary work in connection with the church during the coming year.

D. D. E.

TACOMA, Sept. 19.—In your bright paper, THE GUIDON, which seems just what we wanted, I notice that you ask for news from the field of Unitarian work. During August the Unitarian church in Tacoma was closed and I roamed about western Washington, speaking where any wanted to hear, and preached two Sundays in Victoria, B. C. to a small audience composed of very earnest people. Since I was there they have had a lay service every Sunday and think that could they have a month or two of preaching from some missionary, they could have a Unitarian church. There were several remarkable persons in the congregation. One was a man over eighty years old, who could not hear a word I said, but who was out at every service, saying that it did him good to be there, for he knew that I was preaching the truth, since I was a Unitarian. Another was a shoemaker quite able to preach himself, to whose shop came people of all denominations that they might enjoy the benefit of his conversation.

Victoria is a slow place, the people do not readily take hold of new ideas; but they are earnest and what is gained will be held. I preached one Sunday at Ocosta by the Sea, in the Gray's Harbor country; there I had a large congregation, as there was no other preaching and whoever wished to go to church had to listen to the Unitarian minister. Here we have a donation of good lots, and the leading people in the town are interested to build a church. They have already raised two-thirds of the money needed to erect a building which can be used week days for public amusements and on Sunday for Unitarian preaching, thus making their church of use every day. I preached at South Prairie where I have three members, who however wish to have services once in two weeks and expect to convert the town. We have good and attentive congregations, who read our literature and are being influenced in their religious thought, some light has been obtained and they will soon see more plainly. I preached one Sunday in Anacortes and gave several lectures during the week to very good congregations. Here we were offered desirable lots and when times are better something can be done at this point, which is about thirty miles from Fairhaven, where we have had preaching all summer. The three members in South Prairie will build a church when there is some one to preach regularly in it. The great need in western and eastern Washington as well, is for a missionary who can go regularly to the promising places and it cannot be long ere we have some new societies able to take care of themselves. This hurried letter may give you some idea of the possibilities of this country.

REV. W. E. COPELAND.

Dr. Stebbins represented the Pacific Coast at the Saratoga Conference, and his pulpit has been acceptably filled during his absence, by Rev. M. J. Savage, Rev. N. A. Haskell, and Rev. C. W. Wendte. Rev. Thos. Van Ness will preach next Sunday. Dr. Stebbins is expected to be in his accustomed place on October 18th. He will be warmly welcomed by his congregation.

NOTES FROM THE FIELD.

PORTLAND, OREGON.—The first week in September the Unitarian Sunday School re-opened. A neat circular has been sent to all friends of the school showing the growth in interest and attendance. The following schedule published by the Superintendent, Rev. E. M. Wilbur, shows this growth:

Number enrolled Sept. 1, 1890.....	146
“ “ June 30, 1890.....	260
Increase.....	114
Number of classes Sept. 1, 1890.....	15
“ “ June 30, 1890.....	27
Increase.....	12
Largest attendance.....	210
Smallest “.....	85
Average “.....	168
Number of visitors.....	416
Number of collections.....	\$205.86

SALEM, OREGON.—Rev. H. H. Brown returned from vacation September 1st and services were renewed on the 6th with excellent prospects for the future. The new church is rapidly approaching completion. The masons and carpenters will be through their work the latter part of October.

The Ladies' Society have started elasses in painting and sketching, the profits of which go into the fund for fitting up the church.

During his vacation Mr. Brown preached at Independence, McCoy and Millen in Oregon and found a number of earnest men and women who desire regular meetings. At the present time he preaches once a month at the State Penitentiary and every fifth Sunday at the Insane Asylum.

WHATCOM, WASHINGTON.—Rev. S. F. McCleary closed his labors in this town September 15th. We are hoping the some other missionary as devoted and conscientious may be sent to us. We have established a branch of the Woman's Conference and elected the following officers: Mrs. L. Guptil, President; Mrs. A. P. Cooper, Secretary; Thos. Slade, Assistant Secretary; Mrs. Frank Wood, Treasurer.

SPOKANE, WASHINGTON.—Rev. A. G. Wilson, who has been preaching for the Unitarian congregation since April, has been given a regular call by the Unitarian Church to become its pastor. Mr. Wilson has accepted and enters upon his regular duties the first Sunday of October. He is well

known in Spokane, having formerly been the pastor of the M. E. Church.

UNITY MISSION, SAN FRANCISCO.—During September the pulpit has been filled by Rev. S. A. Gardner of Fresno, who gave an admirable talk on true liberalism, Rev. Minot Savage who preached to an audience that crowded the hall in every part, and Rev. Thos. Van Ness, the Superintendent. The Sunday-school, under the charge of Mr. Van Ness and Mr. Augustus Tilden, is steadily growing and now numbers eighty pupils. A Unity Club has just been formed and during the coming year, the study of the great novelists will be taken up in conjunction with public readings and musical recitals. The new choir under direction of Miss Grace Loring adds to the attractiveness of the evening services.

SAN JOSÉ.—The corner-stone of the new Unitarian Church on St. James Park was laid on Wednesday afternoon, Sept. 23d, with appropriate Masonic honors. The Grand Lodge of the State officiated and fully 150 Masons took part in the exercises. After depositing in the box the usual society symbols, the Secretary of the Church placed therein a history of the San José organization, together with records, newspapers and sermons of the Revs. Mr. Ames, Haskell, Wendte, Stebbins and Van Ness. An original hymn written by Mrs. E. O. Smith was then read, and the orator of the Masonic fraternity, H. V. Morehouse, delivered an admirable address on "Epoch Times," speaking of the present as one such in the development of San José. The pastor, Mr. Haskell, then introduced the Rev. Mr. Wendte of Oakland, who some three years before had been instrumental in the reorganization of the Unitarian church. Mr. Wendte took for his central idea the need of Spiritual Truth and Freedom combined with Reverence and Service. His remarks were frequently applauded by the large crowd that had assembled and which completely blocked up the sidewalk and street in front of the church lot. At the conclusion of Mr. Wendte's remarks, brief addresses were made by the Revs. Dodson and Van Ness; the exercises being concluded

by the singing of the original hymn, and benediction by Mr. Haskell. It is now confidently hoped that the new building can be carried forward to an early completion, contracts for the superstructure having been already let.

SANTA BARBARA.—Unity Church Santa Barbara, is a stone structure modeled from the church at Ann Arbor, Mich., with some changes of course to fit the place and materials used. The audience-room is 42 by 60 feet; will be furnished with circular pews seating about 300 persons, lighted by colored glass windows, two of which are handsome memorial windows, gifts of friends. The young ladies of the society furnished the rest of the windows. In front of the auditorium is a parlor connected with the audience-room by three large arches 20x42, so as to be used with it on extra occasions when more seating is required; from that is a raised dining-room 16x20, which also answers as a stage for exhibitions, concerts, etc.; connected with this is a kitchen 13x13. On the southerly corner is a stone tower fifteen feet square, with pinnacles and turrets; the first story of which, 13x13, is used for a library-room; above the pastor's study, 11x13. The main building is roofed with El Dorado slate. The audience-room is finished about two-thirds the height of the roof, ceiled with red-wood in panel-work with partially exposed timbers; sidewalls of Alpine plaster. The pulpit was a present from some Eastern friends and is of antique oak; the pews also of antique oak. The pulpit occupies the center one of three arched niches, the left occupied by the choir and organ, the right by a retiring-room for the minister. Special attention has been given to ventilation. The church is situated on State street, the main business street of the city, directly opposite the Arlington Hotel, and when completed will be an ornament to the city, and we trust a center for all good words and works.

ALAMEDA.—On Sunday, Sept. 27th, the First Unitarian Society held a congregational meeting for the purpose of calling a pastor. The Rev. George R. Dodson, who has been

filling the pulpit for the past three months, was unanimously elected to the position, and his retention will give much strength to the organization. Rev. Mr. Van Ness spoke of the need of fully sustaining Mr. Dodson in the difficult work of building up a church and called upon those present to subscribe generously toward the next year's expenses. The Secretary having announced that between \$1800 and \$2000 would be needed, fully half that sum was subscribed at once, making it certain that the church work will be carried through successfully. The lawn fête held in September by the ladies which proved so notable an affair in the way of entertainment will probably net \$1000 above expenses. This, with amounts already given toward the church lot, will clear off the debt and make it possible for the Society to soon look forward to their own religious home.

SACRAMENTO.—Starting with the first week in November, a series of pulpit exchanges is to be brought about by the Rev. Mr. Massey. Revs. Messrs. Wendte, Van Ness, Dodson and Haskell are to speak in Sacramento and a "Mission Week" is suggested,—a time when prominent laymen from San Francisco, as well as the above named clergymen, may be heard by our people. In this way it is hoped renewed interest may be awakened, and steps taken toward the obtaining of a permanent church home.

MAYFIELD.—Rev. Geo. H. Greer is about to realize the desire of a life-time and become a Californian. He visited THE GUIDON office on his way to Tacoma, where he will gather up his *lares* and *penates* and bring them to San Mateo County. He has bought a small tract of land near Mayfield, and will establish a permanent home contiguous to the Stanford University, where his son will take a post-graduate course. He proposes to enter the field of rational and progressive religious work at or near the new University, and do what he can for the institution and the cause. The opportunity offered in the opening of the University is one to be strongly embraced, and it is fortunate that Mr. Greer can combine convenience with the privilege of labor.

CHURCH DIRECTORY.

CALIFORNIA.

ALAMEDA.—First Unitarian Church, Masonic Temple, corner Park and Alameda Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. GEO. R. DODSON, Pastor.

BERKELEY.—First Unitarian Society, Odd Fellows Hall, opposite the Berkeley station. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

FRESNO.—Unity Society, Barton's Opera House. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School after morning service.

REV. S. A. GARDNER (Independent), Pastor.

LOS ANGELES.—Church of the Unity, Los Angeles Theatre. Services every Sunday at 11 A. M. Young People's Meeting at 7:30 P. M. Sunday School at 10 A. M.

REV. J. S. THOMSON, Pastor.

NATIONAL CITY.—Unitarian Society, Kimball's Hall. Services every Sunday at 3 P. M.

REV. B. F. MCDANIEL, Acting Pastor.

OAKLAND.—First Unitarian Church, corner 14th and Castro Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. CHAS. W. WENDTE, Pastor.

POMONA.—The Unitarian Church, Opera House, corner Third and Thomas Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. SPRAGUE, Pastor.

SACRAMENTO.—First Unitarian Society, Pioneers' Hall. Services every Sunday at 11 A. M. Sunday School at 12:15 P. M.

REV. CHAS. P. MASSEY, Pastor.

SAN BERNARDINO.—Church of the Unity, Davis' Hall. Services every Sunday at 11 A. M.

REV. ELI FAY, D. D., Pastor.

SAN DIEGO.—First Unitarian Church, corner Ninth and D Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. B. F. MCDANIEL, Pastor.

SAN FRANCISCO.—First Unitarian Church, corner Franklin and Geary Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. HORATIO STEBBINS, D. D., Pastor.

The Unity Mission, corner Twenty-first and Howard Streets. Services every Sunday at 7:45 P. M. Sunday School at 2:30 P. M.

REV. THOMAS VAN NESS, Pastor.

SAN JOSE.—First Unitarian Church, Odd Fellows Hall, corner Santa Clara and Third Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. N. A. HASKELL, Pastor.

SANTA ANA.—Unity Mission.

REV. E. R. WATSON in charge.

SANTA BARBARA.—Unity Chapel, opposite Arlington Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. P. S. THACHER, Pastor.

VENTURA.—Unitarian Mission.

REV. W. S. DEVOL, Pastor.

OREGON.

PORTLAND.—Church of our Father, opposite "The Portland" Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. THOS. L. ELIOT, Pastor.

REV. M. A. WILBUR, Assistant Pastor.

SALEM.—First Unitarian Society, Unity Church. Services every Sunday at 11 A. M. Sunday School at 12:30 P. M.

REV. H. H. BROWN, Pastor.

WASHINGTON.

FAIRHAVEN.—Unitarian Mission, G. A. R. Hall. Services Sunday at 7:45 P. M.

REV. S. F. MCCLEARY, Acting Pastor.

MACMILLEN.—First Unitarian Church. Services every other Sunday at 3 P. M.

A. D. HALE, in charge.

OLYMPIA.—First Unitarian Society, Tacoma Hall, corner Fourth and Columbia Streets. Services Sundays at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. NAPOLEON HOAGLAND, Pastor.

OCOSTA.—Unity Mission.

REV. N. HOAGLAND in charge.

PUYALLUP.—Unitarian Society, Odd Fellows' Hall. Services at 11 A. M.

REV. HERMAN HAUGERUD, Pastor.

SEATTLE.—First Unitarian Church, Eighth St. near Union. Services every Sunday at 11 A. M. Sunday School at 12:15 A. M.

REV. WM. G. ELIOT, Pastor.

SPOKANE.—Unitarian Church. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:25 P. M.

REV. A. G. WILSON, Pastor.

TACOMA.—First Unitarian Society, Tacoma Av. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:30 P. M.

REV. W. E. COPELAND, Pastor.

WHATCOM.—Unitarian Mission. Services Sunday at 11 A. M.

REV. S. F. MCCLEARY, Acting Pastor.

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THE GUIDON

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In these autumn days our City by the Golden Gate now and then gets a fog bath. The fleecy dampness rolls in from the sea and softly envelops the beautiful bay and the peopled shore. The outlines are dim or sometimes lost altogether, and we are almost oppressed with the loss of the beauty of the world. It is, however, worth all the gloom to experience the thrill of joy that comes when the fog lifts, and all the wondrous loveliness of the bay is freshly revealed. It seems fairer than before, and impresses itself on the admiring eye in clearer outlines, that no fog can quite obscure again.

There are, likewise, hours when the fogs that obscure the religious world roll away, and we see clearly what religion is, and how beautiful it is. We are then impressed with how much we lose when our vision is not clear, and we do well to fix the outlines in our minds that we may never again be without the consciousness of beauty.

Such a clearing of the atmosphere was the opening sermon at the Saratoga Conference. The fog that seems a permanent feature in some localities, shed no darkness here. The sunlight from above melted it away, and illumined the spiritual landscape, till all was clear and beautiful. Mr. Armstrong brushed aside all non-essentials, rose above the level of controversy, and gave his conception of what was

central and vital in religion itself. It was not an elaborate effort, but a forcible, clear and convincing statement of two great truths which are the very heart of all religion. First—God *is*, and He is near to every human soul, and every one of His children can communicate with Him. Second—The reality of moral choice. “The spiritual must overcome the fleshly, or the fleshly must slay the spiritual. And God determines this not for any of us, but gives us power of prayer and love and will, and then bids us determine it each man for himself.” These he asserts are the two poles of that word of our God which has stood and shall stand forever. It is inspiring to see how the advance of science fits in to such a conception. Instead of conflict there is reinforcement. God is the *physical force* which moves through, sustains, communes with each smallest physical atom of the whole, and He is the *conscious energy* which sustains, communes with, dwells in those conscious atoms—His human children. He cannot care for those and not also care for and love these. But one order of conscious beings, man, stands in the midst of iron law gifted with the majesty of choice. Man is *trusted of God*, he is asked to help mold the world, but no necessity compels him. He can “lift up his hand and clasp the hand of God, or he can stoop and defile his hand with the gross things of the earth.” The office of religion, then, is the helping upward to this higher life. The truest religion is that which best accomplishes this. What is the attitude and condition of one who has arisen to the divine Sonship? He loves God, his Father, and man, his brother, as himself. And so we come back to the object of all religion, of man’s varied experience, of life itself—Goodness, simple human Goodness. All else is secondary, and how little relation to it has theological controversy! How ignoble seem

those conceptions of God and destiny chiefly concerned with self-saving, and how mistaken the zeal of the strugglers in the fog—both he who importunes his fellow to utter some shibboleth, and he who would rudely unsettle his brother's faith in his absorbing crusade against superstition. Religion is not self-saving, nor is it negation and iconoclasm, nor an appendix to science. It is the servant of the Spirit, the inspirer to higher and fuller life, the strong helper of man in realizing his destiny as a son of God.

AS OTHERS SEE US.

Rev. M. J. Savage, on his return to Boston, gives an interesting account of his missionary journey of two months, during which he traveled eight thousand miles and spoke about twenty-five times. He speaks with enthusiasm of the country and its religious opportunities. Of his impression of San Francisco he says:

I also preached twice and lectured once in San Francisco. San Francisco is, of course, the stronghold of our faith on the Pacific slope; and Unitarianism can never be anything but a pride in that city, not only for what the church is to-day, for what it and its minister, Dr. Stebbins, are doing, but for its memories. The memory of that church is a royal thing in San Francisco and throughout the State; for the young Starr King, dying at thirty-nine, had helped more than any other one man on the coast to save the grand State of California to the Union. He stood for patriotism, for humanity. He stood for all that touches and stirs the hearts of men. They have not forgotten him. They carry him in their hearts, whether they be orthodox or heterodox; and now they are preparing to erect a grand monument to him in the finest of their public parks. Unitarianism is prosperous there. If I were to criticise our denomination and its cause in San Francisco, it would be only to suggest what they are already beginning to recognize themselves: that they have not quite aroused to the exertion of their magnificent power for the spread of the cause in other parts of the country. They are rich, earnest, strong. They can do twice as much as they are doing, and they will do it before many months or years have passed away.

It is good for us to receive such criticism. The only unpleasant sensation connected with it is that we deserve it. We are not doing what we might, though we may be doing more than is apparent to a stranger at a single glance. That which we are doing is not *showy* in its nature. We incline to follow

the "right-hand left-hand" injunction rather than the "candlestick-bushel" one, but we confess judgment as to failing to exert our full power. Having pleaded guilty, we ask a light sentence, promising to try to justify Mr. Savage's prophecy—that we will soon double our doings.

A PILGRIMAGE TO ISE.

Every Japanese likes to make a pilgrimage to Ise. It is a lovely country in itself, and possesses historic charms and religious attractions such as very few places in the Island Empire can offer. It is one of the earliest settlements made by their fathers, and here stand some of the most ancient and sacred of all the holy shrines; shrines connected by poetry and legend with the heroic age of Japan, when the gods themselves came down and walked on the earth.

To the foreigner it has the charm of being also an out-of-the-way corner of the empire, hitherto but little traveled, and thus little changed by the influx of western ideas, and the setting of the whole is among scenery that is unsurpassed for romantic beauty, combined with garden-like fertility.

I was at Kioto in May, and when I proposed to my guide to go to the "Shrines of Ise" his face fairly beamed with delight. To him Ise combined pleasure, patriotism and religion, to say nothing of the paltry profit to his pocket. So the next day he came to me and asked if I should object to having two of his friends go with us; one was in some way connected with a Japanese paper published at Kioto, and the other had some interest in the Kioto hotel. Of course I had no objection, for the more the merrier, and both were good fellows, besides which the hotel-keeper knew all the ropes, having formerly made a pilgrimage to Ise every year, and when you have lived in hotels and steamers as much as I have, you find out that the fellow who "knows all the ropes" is a very desirable traveling companion.

We were to take the railway as far as it helped us, and then travel in jinrikshas the rest of the way. But at the last minute my

guide found he could not go, so away I started in charge of his friends. The hotel-keeper did not know a word of English; the editor could write a little English, but not speak it. It was a lame party for conversation, but we were very sociable for all that. At two o'clock P. M. we took the Tokio train to Kusatsu, the next station beyond Otsu, where the Czarovich was wounded; at Kusatsu we changed cars to a branch railway, which struck off to the south toward Ise, and landed about four o'clock at a village called Seki, where I deposited my trunk in a tea-house, and after that traveled in light marching order. Our equipage was three jinrikshas and six men, each of us having a tandem team of two coolies. We made very good time over the smooth road, and soon after sundown rode into Tsu, our abiding place for the night, where we found a very comfortable tea-house, clean and nice. I will not describe this, as the books of travelers abound in such descriptions. Enough to say, we were well treated, and were up by daylight and off before seven o'clock. Japan is no place for late sleepers; the world begins moving there at daylight, and you can have no sleep in a tea-house after that.

The sun beat down so hot that I kept my umbrella over me all day, but my Japanese friends took it straight, without protection. The road was charming, through a narrow plain only a few miles wide, with the sea on the left and a bold, picturesque mountain range on the right. The whole plain was densely populated, villages every mile or two; indeed, near the Shrines it was a continuous town for several miles. The road was lively with moving people, not residents only, but groups of pilgrims in their white dress, every little while gave variety to the usual roadside scenes.

We reached the Holy Shrines of Ise soon after noon. There are two—the Nai-ku at Ise, on the north side of the river, and the Ge-ku at Yamada, on the south side. The Nai-ku is dedicated to the food goddess, the Ge-ku to the sun goddess, who is the an-

cestress of the Mikado, and the center of the Shinto faith, the old ancestral worship, the original religion of the Japanese. These Shrines were described recently in a leading magazine with illustrations, but I must give some very remarkable features of their appearance. Each Shrine consists of a group of small buildings, enclosed by a high fence, and all direct access to the building is forbidden. You can see them through a slat fence, and no more, the only place I remember in Japan from which the public is absolutely excluded. The enclosures are surrounded by dense forests of magnificent evergreen cedars and other trees, and that at Ge-ku is on an eminence supported by walls of Cyclopean masonry, built of huge, rough stones. The most singular part of all is the absolute primitive simplicity of the buildings. They are very small, not over 30 by 50 feet, very simple in structure, of unpainted wood, roofed with straw thatch. Every twenty years they are rebuilt exactly as before, and have been for centuries, the old temple not being removed till the new one was finished, so that any inaccuracy of detail could be detected. Thus we have in these primitive structures the same identical building in appearance that was built there a thousand years or more ago. The worship to which these Shrines belong reaches away back long before Buddhism had penetrated Japan, and no Buddhist temple is allowed near them. These queer relics of ancient fashions are a curious commentary on the conservative side of the Japanese character, that reverence for their ancestors and for the past history of their country, which moved the pride of the Samurai in old times to hate the foreigner, and even now gives impetus to the reactionary movement. Next month we will visit the Sun Worshipers of Futami. H. D.

I reverence old-time faith and men,
But God is near us now as then;
His force of love is still unspent,
His hate of sin is imminent;
And still the measure of our needs
Outgrows the cramping bounds of creeds.

—WHITTIER

THE NEW OAKLAND CHURCH.

We are able to present our readers this month with illustrations and a description of the beautiful church just completed and dedicated by the Unitarians of Oakland, which takes rank among the first church edifices in the State.

The new church is complete in every respect. The style of architecture is Romanesque, and the material pressed brick and blue sandstone. The cost, including the land, was \$77,000.

The building covers 150 feet on Fourteenth street and 100 feet on Castro street, and is built on three sides of a quadrangle, the fourth opening on Fourteenth street.

On the east side of the quadrangle is the parish house, 32 x 100 feet. The lower story has in the front the Starr King Fraternity reading-room and library. It is a handsome apartment, and has been furnished, at an expense of \$1200, by the young people of the fraternity. This room is supplied with files of the best English and American magazines and reviews. It will be open every day and evening. Each of the 150 members of the Society will be given a key with which to enter the room at his own convenience.

In the rear of this room are two large parish parlors, 26 x 41 feet, which open into the Sunday-school room. These parlors are handsomely furnished and frescoed, and are used for social and Sunday-school purposes.

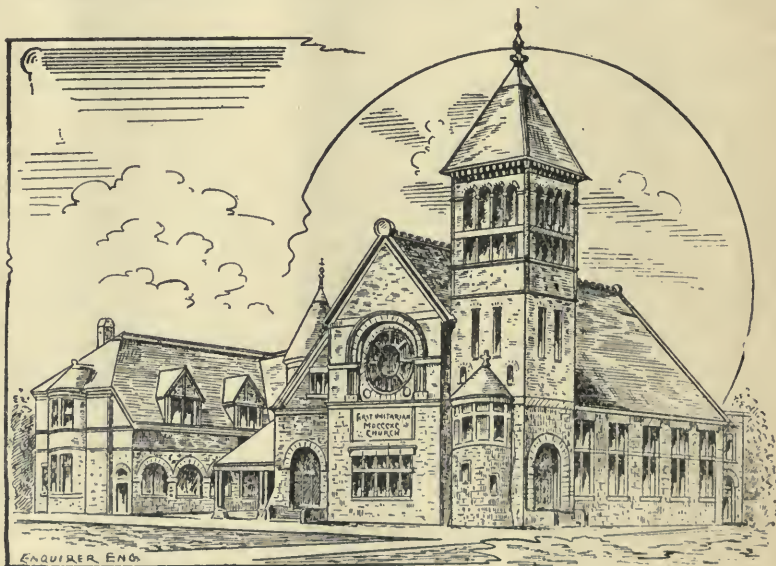
In the second story is Rev. C. W. Wendte's study, a spacious apartment, lighted on three sides. It will also be used for Bible-class and other meetings.

On the other side of the hall adjoining is the dining-room, which seats 100 people. The kitchen is connected with it. One side of the dining-room opens by folding doors into the chapel below, for which it forms a sort of gallery. This room will also be used for school and other purposes.

To the south of the quadrangle is the chapel or Sunday-school room, 41 x 52 feet in size. It has an open timber roof, the peak of which is

forty feet above the floor. This room has been very handsomely decorated with stained windows and by frescoing, and bears the inscription on its walls: "To the Worship of God and the Service of Man," the motto of the church. A handsome copy of the Sistine Madonna on the walls is the gift of the Pilgrim Sunday school in San Francisco. The entire end of this room opens into the church auditorium by means of movable doors which slide upward out of sight, thus adding 300 seats to the capacity of the church.

On the west of the quadrangle is the church proper, 55 x 100 feet. Access to it is gained by means of two vestibules at either corner on the Fourteenth street side. These lobbies are tiled and their walls are of red pressed brick. They open into the gallery stairs and also the main auditorium of the church.



FIRST UNITARIAN CHURCH, OAKLAND, CAL.

The auditorium is spanned by high circular arches forty feet from the floor, above which the roof rises sixty feet to the peak. The entire roof consists of heavy timber frames and wood paneling, producing a solid effect.

The floor slopes gradually to the rostrum and pulpit on the south side.

The pulpit is a very handsome piece of work, with paneling and carving of antique oak. All the wood-work at this end of the church is in antique oak.

To the right of the pulpit is the minister's vestry, partitioned off from the main church by a carved oak screen. It contains a fireplace with oak mantel, toilet-room and door opening into Castro street.

The church is lighted by windows on the

Castro street side and by others facing the inner court. These windows, while unpretentious, are very handsome. Their prevailing tone is amber. Over the pulpit-arch is a large circular window, nine feet in diameter, representing the New Testament legend of "The Sower." It is quite closely copied from Millet's famous picture now in the Vanderbilt gallery, New York. This window is placed in memory of the late Judge Oscar L. Shafter by his children.

On the north wall, opposite, is another large stained glass window, eleven feet in diameter, and of a more decorative character. Its center panel represents St. John, the "Seer of Patmos," with face upturned to heaven awaiting the divine inspiration. It was placed in memory of her late husband, an eminent lawyer of Oakland, by Mrs. Gertrude S. Smythe.

On the Castro street side is another beautiful window, inserted by Francis Cutting to the memory of his deceased father and mother.

cently built edifices, the First Unitarian Church is seated with assembly chairs instead of pews. They are of heavy antique oak and iron, upholstered in dark green Russian leather, and each furnished with arm-rests, book-rack and other conveniences.

On the day succeeding the dedication some 300 members of the church assembled for a dinner and sociable in the parish house, after which they adjourned to the auditorium to select their seats. The result is eminently satisfactory to the church officers, and insures the financial prosperity of the Society for the coming year.

THE SARATOGA CONFERENCE.

The gathering at Saratoga seems to have been characterized by a spirit of brotherly love and unanimity of feeling not always found where they ought to be. The opening sermon, by Rev. Richard A. Armstrong of

Liverpool, struck a good key-note. It swept away all the unessentials about which so large a part of Christendom is in battle array, and made the two poles of true religion to be the communion with God and the reality of moral choice.

The opening address of George William Curtis was an admirable one, such as might have been expected from so noble a source. The Pacific Coast seems to have carried off its full share of honors.

The Christian Register in its report says: Dr. Stebbins so completely captivated his audience that the bell-rule was overwhelmed in torrents of applause, and for the first and only time during the convention, the time of the speaker was extended.

Unity in its report says: "There were three glow-spots, and only three, in the conference where spontaneous and unexpected eloquence fused the noble assembly into momentary forgetfulness. These were, first, the ten-minute speech of Booker T. Washington, the head of the Tuskegee colored school in Alabama. This son of the dusky race

'Used no sleight

Of the sword, but open-breasted drove,
Cleaving till out the truth he clove.'

The second point was when Mr. Kitashima.



VIEW FROM EAST, SHOWING PARISH HOUSE.

Under the gallery, and between the two vestibules, is a reception-room, 18x30 feet, which is intended for social purposes before and after the Sunday service. One side of it opens into the church by large doors, affording increased seating capacity when desired. This room is lit by five stained glass windows; the center panel of each of which consists of a portrait of some eminent divine of liberal faith. The series includes Rev. Dr. W. E. Channing, Rev. Dr. Hamilton of Oakland, Rev. James Freeman Clarke, Rev. Dr. Bellows and Thomas Starr King.

The church is lit at night with one large central chandelier in black and gilt, with thirty electric lights and thirty gas jets, together with smaller chandeliers and numerous side-lights. All the fixtures in the building are of combination pattern, permitting the use of either gas or electricity.

Following the growing custom in more re-

a young Japanese, in the quaintest of phrases, and with pungent sense, pleaded for a fellowship with his people, and for that improved missionary method that would help the natives to become the liberators and the leaders of their own people. If Japan is to be Unitarianized, it must be done by Japanese. He showed us how it was the missionary privilege of the Americans to 'touch the button, and we'll do the rest.' The third glow point was when Dr. Horatio Stebbins of California, with his good nature and jolly ability, speaking for the West, swept the conference off its dignity in floods of laughter that carried the programme, bell and all, out of its proper routine for some twenty minutes. This is the only time the conference so far forgot the proprieties as to take the programme into their own hands and defy the bell."

Kitashima is a young Japanese student, formerly the sexton of Mr. Wendte's church, and now being helped in his studies by some of the societies connected with it.

Dr. Stebbins was taken ill soon after his impromptu address, and was prevented from filling the place on the program to which he had been assigned. This is much to be regretted, for after the impression made by his pleasant talk the conference would have listened to his weightier address with keen interest, and would have been moved and lifted by it.

THE SMALL CLUBS IN THE SUNDAY SCHOOL.

It was promised in the first issue of THE GUIDON that a peep would be given soon at the work being done in some of the small clubs of the Sunday School, many of which were founded through the advice and assistance of the Onward Club. The little ones in the various classes are waking up into a realization of the work there is to be done in the world, and how much of it can be accomplished even by their small hands. In many cases the teacher can hardly keep pace with the enthusiasm of her flock—an enthusiasm that with judicious guidance does not die out after its first flame, but settles down into a readiness for steady and

conscientious work. Children are so susceptible to impressions wisely suggested to them, so easily roused to an interest in good works, that it needs only the sustaining hand and the sympathetic co-operation of a careful teacher to lead them to the accomplishment of a surprising amount of earnest work. And like most good things, the benefit does not grow in one direction alone, but reacts upon the workers, broadening and sweetening.

The first little class whose report comes to us, is that of Miss Crowell. The little girls have formed a "Ten Times One" Club, to work principally in the interest of the Orphan Asylum. They have made scrap books, of story and picture, cut out and dressed paper dolls, and devoted as much time as possible to visiting and preparing gifts for the children of the Asylum.

The boys of Miss Paul's class have undertaken a unique charity, and one which saves many steps for weary ladies. Every Tuesday afternoon, when the Channing officers are at work, a willing young messenger appears, a delegate from the club, who takes the copious mail to the Post Office, runs errands, and makes himself as helpful as possible, "In His name."

Miss Spinney writes of the loving work of her girls as follows:

"My class of nine little girls have formed themselves into one of the 'In His Name' clubs, and taken as their distinctive name 'His Followers'. So far their work has been at the Children's Hospital, where they have found a little girl with spinal trouble, whom they have adopted as their little sister. To bring some sunshine into her life is their principal work, and it is accomplished by frequent visits with flowers, fruits and pleasant words.

"The dues are ten cents a month. Last month with the money they presented their 'little sister' with a flannel sack, which she needed very much.

"The Society for Christian Work has kindly supplied the money for sheets for her bed, and the children's next work will be embroidering the little girl's name upon them."

Even the infant class is not of a mind to be left behind in good works, and has selected its own field for helpful effort.

Miss Campbell says:

"I formed a club in my class to-day amid hearty cheers. It is the 'Christmas Club.' The children report at Sunday School every second Sunday what they have made for some little one at Christmas, who is not so fortunate in home, parents and the blessings of which their lives are so full. Even the tiny ones were sure they could make something.

So our ball is rolling, and will only need careful attention to guide it so that it may benefit our little ones, and possibly some other babies, too."

Miss Hanks' class of seven are busy in several small charities. It is their desire to become members of the children's branch of the Post Office Mission, but while waiting for the names of enough correspondents to go around, they are devoting themselves principally to work done in their own homes. Each has one special home duty, of which she takes the responsibility and the burden. One hears her little brother's lessons every night; another helps her mother with the sewing for a half an hour each day; and a third has undertaken to keep the buttons tight on several little sisters' clothes and shoes. A "Christmas Box" is kept for special use, in which are laid away carefully mended toys and books and clothing, to gladden Christmas-time to little needy ones. Just now each one of the children is earning by her own work a set sum, to go toward providing a Thanksgiving dinner for some deserving family.

Miss Florence Paul writes so charmingly of the work of her little girls, that we give her account in full:

"As the children of my class are only eleven years old, the work done by them is of the simplest kind, but they try to spend at least an hour each week in some good work.

"They have made dozens of scrap-books, and have at present about six to be disposed of as soon as we have applicants for them.

"They string spools for the little ones at the Nursery on California street, and save silk pieces for the old ladies at the Old People's Home. One is making paper dolls for some little children who have no playthings. Another is trying to mend up her old doll to put in our Christmas box. Two children are interested in working for a little Fair to be given some time before Christmas, and each member of the Club has promised to contribute some article toward it.

They have all become greatly interested in the children's branch of the Post Office Mission, and write to about eight little girls living in the country, often sending them books, Sunday School papers, magazines and balls.

One of their little correspondents, living in Arizona, has joined our "I. H. N." Club, wears the little cross, and, as her portion of the work, has the nucleus of a circulating library at her home, and she distributes to as many children as possible the books our Club send to her.

Several children borrow books each week from a small library at my home, and the members of the Club lend their books, when needed, to the circulating library, which is almost too small to be honored by such a name.

The Club has been formed many months. Our dues are only fifteen cents a month—ten cents for the Sunday School and five for the Club, and as we have had no large donations, we are not very flourishing in that direction; but we have enough to keep us supplied with postage stamps, which is at present our heaviest expense."

Surely, such work needs no comment.

"It is twice bless'd;

It blesseth him that gives, and him that takes;"

and in what better paths can the little ones be taught to walk, than in those which lead to generosity, and unselfishness, and mercy?

A. H.

SOCIETY FOR CHRISTIAN WORK.

The ladies of the Society for Christian Work are busy with many plans for this winter. The affairs of the Society are in a flourishing condition, and the members are active in its usual quiet charities. A large number of garments have been made and distributed since the Autumn gathering, and aid given in many directions to those needing it.

The ladies have in prospect several entertainments at the church for the benefit of the Society, the first of which is to be a Stereopticon Exhibition on November 13. The slides have been kindly promised by the California Camera Club, and will be of unusual interest and beauty. Mr. T. P. Andrews, Secretary of the Club, will take direct supervision of the optical lantern, and the Mandolin Club will furnish several musical interludes.

The ladies have decided to omit the usual December bazar this year, and hold in its place an Apron Sale, at which will be displayed aprons of every variety, from the daintiest lace and muslin "confections" to the most practical and prosaic gingham protectors for the kitchen. There will also be on sale a cook-book, compiled entirely from personal receipts contributed by the ladies of the Society, which will present an array of nutritious and delicate edibles calculated to "tempt the dying anchorite to eat." Luncheon will be served in the dining room of the church, on the day of the sale, from 11 o'clock till 3, and the day will close with a social entertainment of some sort in the evening.

INFLUENCE.

We cannot know, when scattering our seed
Wide o'er the ground, which grains the soil will feed,
And which will perish 'mid the stones and
sand;—

Yet do we doubt not, nor restrain our hand,
Faithful our work, though flourish fruit or weed.

So, in our daily life, does many a deed
Sink out of sight, and whether it succeed
Or fail in hastening the end we planned,
We cannot know.

Oft we pass by, and thoughtless, never heed
Those waiting souls who feel such bitter need
Of our slight help. Ah, could we understand
How one kind word might in their hearts
expand!

Be true! What matter if the end we speed
We cannot know?

—F. G. B.

SUNDRIES.

The Onward Club, after its regular meeting on Saturday, October 31st, held a "Halloween High Jinks," during which various reliable charms were found effective. A light supper followed, and if all did not go home happy it was because of individual idiosyncracies not to be envied.

The boys of the Sunday School, young and old, seem filled with military ardor not to be repressed, and an effort will be made to direct this force into some safe and desirable channel, where it may promote the general interest in the school, and the individual enjoyment of those who take part in the movement.

The Onward Club scored a clear hit in its management of the Children's Matinee at which Miss Benfey gave one of her delightful recitals. It was well worked up at a small money expense and an audience that filled the room was the result. The profits are not yet definitely determined, but \$100 at least will be divided between the club and Miss Benfey.

The following Sunday-schools are using the lessons prepared by Pilgrim Sunday-school and offered without charge to all who wish them. Unity Mission, Alameda, Berke-

ley, San Jose, Spokane, and Olympia. Others have expressed their intention of adopting them soon. Our own school seems to enjoy them. The memory verse is well learned each Sunday, and the school is able to repeat in concert the texts accumulated to date.

The Society for Christian Work, at its last meeting, did two things that make us both glad and proud. They contributed \$60 to the James Freeman Clark memorial of an endowment for the Meadville Theological School, and sent \$40 as an admission fee to the Woman's Alliance. The *amount* is not large enough to startle us into admiration, but the *spirit* touches a responsive chord. Anything that tends to subdue our intense individuality and show that we can unite for a common end, is to be hailed with delight. There is something inspiring in the thought of our Unitarian women forming a national organization, and we hope much from it. It is fitting that the oldest society of Unitarian women on the coast should be the first to fall into line.

SUNDAY SCHOOL REMINISCENCES.

A friend in the East, writing of the last GUIDON, says:

"I wonder who 'F. G. B.' is? His (or her) reminiscences are charming. I remember my old library card with the tenderest feelings. It got sadly dog-eared and almost split in two, but it was the 'open sesame' to rows of the earliest treasures of my childhood. There was such an ecstasy of expectation when the librarians distributed the books and we hastened to see if the one we especially wanted had been given us. We were often disappointed, and some book, whose number we had put on the card 'just to fill up,' was placed in our hands. However, we didn't lose faith, but continued to wish on every load of hay, on every calico horse, or on the star we first saw at night, that next Sunday we might get 'Hans Brinker,' or 'The Old-fashioned Girl.' I remember with delight 'The Boy's Own Book,' which F. G. B. mentions. It contained a wonderful trick done with chemicals. I 'saved up' and bought the chemicals, and did the trick before an admiring assembly of children who had paid five pins, a bottle or an old horse-shoe for the privilege."

Our pride will not allow us to omit the next two lines:

"THE GUIDON is so brave, so hopeful, so reverent, so earnest, I like it."

CHANNING AUXILIARY.

The Channing Auxiliary Art Class, under the leadership of Mr. Solly H. Walters, opened to an appreciative audience, at the church parlors, on October 9th. The lectures are made extremely interesting by Mr. Walter's free-hand drawings in charcoal, illustrating his analysis of technique, drawing, color, composition and finish. At one of the more recent lectures the rooms were darkened, and various architectural subjects were thrown by stereopticon upon the screen, accompanied by the lecturer's descriptions and criticism. The course comprises eight lectures. The class meets at the church parlors, on the Friday of each week, at 3:30 P. M.

Mrs. Louise Humphrey Smith's third and last recital, before the Channing Auxiliary, comprised selections from Browning, in interpreting whose writings Mrs. Smith showed rare sympathy and insight. The refined sentiment of "Evelyn Hope," with its suggestions of the life beyond, the delicate grace of "Memorabilia," and the dramatic fervor of "Hervé Riel" and "In a Balcony," were rendered with equal ease by this most versatile of readers.

THE HINCKLEY SCHOLARSHIP.

By the will of Capt. Wm. C. Hinckley, formerly a devoted member of the First Unitarian Church of San Francisco, among other provisions for human beneficence and charity, the following provision was made for a scholarship: "I wish also to show my interest in good learning, and my sympathy with honorable and striving young men, to set apart from the income of this fund the sum of three hundred dollars per annum, to be known and designated as The Hinckley Scholarship, to be given to some worthy, talented and industrious, and needy young man, who is pursuing liberal studies, either in the University of the State, or in any other school, as the trustees shall name." After weary years of litigation the trustees are at last in a position to carry into effect this provision of the will, and the scholarship for the present year has been awarded to Mr. Emmett A. Byler, a member of the senior class of the University of California.

NOTES FROM THE FIELD.

LOS ANGELES.—Plans have been accepted for the new church building. Besides the auditorium and lecture-room there will be a ladies' parlor, kitchen, library, pastor's study, etc. The auditorium will be 70 x 70 feet, seating 550, with gallery capacity of 275, which, with the lecture rooms (which can be thrown open to the main body of the house), will give the full seating capacity of about 1,000. The cost is estimated at \$16,000, which, when furnished and the windows in, with the cost of the building site, will make a total investment in the neighborhood of \$30,000. \$10,000 more would have built us a very elegant structure, but we were afraid to risk the undertaking of building anything more expensive than the plan chosen, and which, too, we believe will please everybody.

PORTLAND, OR.—In the Church of Our Father, Dr. Eliot is ably seconded by his young associate, Rev. Earl M. Wilbur, and under the earnest efforts of these devoted pastors, work all along the line is active. The Sunday school is flourishing, and the young people's Fraternity is entering upon the new program with great earnestness. Much pleasure and profit is anticipated by the members in the study of Emerson, which is the theme of 'Tuesday evenings' meetings. On Sunday evenings the religious study and devotional class is well attended.

A new departure is to be tried by the P. O. M. The legitimate work of that society is not to be interrupted in the least, but, in addition, the church parlors are to be opened evenings and made a cheery spot, where all who will may come and read the current periodical literature, which will be freely furnished. The rooms will be headquarters for all P. O. M. work, and the depository of its Frazer Loan Library and pamphlet literature.

Rev. John Erickson, for some years preacher in a Scandinavian M. E. church in this city, has recently taken leave of his church, announcing himself in sympathy with Unitarianism. He has done this after long and conscientious study. He will now enter upon a work among his people here in which he will set forth his present views, and which will enlist our warmest interest and sympathy.

The absence of the editor of this department at the Los Angeles Conference accounts for its curtailment.

SARATOGA CHIPS.

Our little paper is too small to make much of a report of such a meeting as the Saratoga Conference. Even the *Christian Register*, opened to its full capacity, couldn't register it all, and after adding several extra pages, took two numbers to complete the account.

The following selections are merely a few random chips which were interlarded with much wit and wisdom. They are crisp and wholesome, and do not in any way suggest indigestion.

These, I believe, are the two poles of that word of God which has stood, shall stand forever—the fellowship of man with God in prayer, the moral choice given by God to man.

For the good or for the evil he can make his choice. At every moment of his life he can lift up his hand and clasp the hand of God, or he can stoop and defile his hand with the gross things of earth. The star cannot choose but shine in heaven. The dead leaf cannot choose but be trampled in the mud. But he can light the lamp of his soul and shine out over a sinful world, or he can lay his heart in the mire and befool himself with sin.—REV. RICH'D A. ARMSTRONG.

The liberal religious spirit of the country finds its happiest illustration in the good and great men who have borne the name, in the great movements of progress and reform, social, moral, religious, with which it is identified, and with that constant extension of the spirit of religious liberty which universally prevails.

Why should not Unitarianism point to its illustrious confessors and say, these are my children? Why should it not point to great public service, to noble character, to righteous lives, and say: If these are the fruits of heterodoxy, so much the worse for orthodoxy? Christianity is less to be considered an orthodox doctrine than a righteous life.

If conscience be the voice of God in our souls, I feel very sure, if I may judge your promptings by mine, that it does not exhort us to believe nine or thirty-nine or thirty-

nine hundred articles. It exhorts us to do this because it is right, and not to do that because it is wrong.—GEORGE WILLIAM CURTIS.

Religion is a sentiment that bears the spirit toward excellence, that quickens the soul with a thirst for harmony, with the light of love, and nerves it to do brave things. Without thought, religion sinks into superstition, priestcraft, bigotry, idolatry.

The thinkers are ever the prophets of religion. Isaiah, Savonarola and Theodore Parker brought masterful intellects to the service of religion, and their call to reason proved also a call to prayer.

If we would quicken the religious emotion of the young, give them great things to think about.

Not only is thought necessary to right feeling, but it is indispensable to right conduct. The thought side of religion makes it *practical*. The good impulses of ill-furnished minds are oftentimes more dangerous than the evil plottings of the unregenerated.

Every new idea is a contribution to that character which alone is the measure of our religious life.

Every book that moves the mind from low things is sacred scripture.

The evils of thought are corrected only by more thought.—REV. JENKIN LLOYD JONES.

The true Unitarian is always trying to be something better than a Unitarian, and that is always Unitarianism. Just as soon as he settles down to be a Unitarian, he ceases to be a Unitarian.

I never think of our Unitarian Church as destined to swallow up and devour all other churches, and be a substitute for them; but I think of it as inside of Christendom for providential purposes, to do an important work in the interest of Christendom.

We can render no better service to the rest of the Christian world than to supply an object lesson in spiritual union and spiritual liberty together.—REV. CHARLES G. AMES.

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The wind that gets at one's bones the most viciously is the gnaw-easter.

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that sees all we do, and before whom even I am but
as a crushed worm?"

Page.—"The missus, my Lord."

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THE GUIDON

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It is good that a day of Thanksgiving has gained national observance. It may be misused, and it is not to be expected that its true spirit will be largely appreciated, but it is something that its fitness is acknowledged, and there will be in the manner of its observance something to touch the impressionable heart of the young, and so to help in that elevation of humanity which is the end of all history, as God sees it. It is a good old fashion, stretching back to the Pentecostal feast of the Hebrews, and gaining its first recognition in America two hundred and seventy years ago. Resorted to on special occasions for a time, then established as a hallowed custom in New England, it gained its national life under Lincoln, and now seems firmly fixed as a permanent American acknowledgment of the truth that for our many blessings we owe thanks to the Almighty Giver.

There is reason in having a day set apart, and not assuming that great occasions alone demand our gratitude and praise. Are the daily, hourly blessings that make our life what it is, less deserving of a thankful heart, than the success of an army, or the deliverance from threatened disaster?

And there is a fitness in the striking object lesson of a bountiful dinner. It puts our blessings in a tangible form that appeals to

the most thoughtless. It affords also a simple and attractive opportunity for those who have abundance, to distribute to those less favored. Judging from the bountiful manner in which our charitable institutions were supplied this year, and the large number of indigent families provided with the national bird and customary trimmings, this sharing gains constantly as a part of the observance. This is entirely as it should be, and in proportion as it is emphasized the day will gain in value.

Not the poor viands, welcome though they are, but the spirit of sympathy and helpfulness is the thing of real value, and anything that promotes this is the best possible help in solving one of the most troublesome problems of the time. The inequality of fortune, the inordinate wealth of some, and the abject want of others, children of a common Father, is a fact that tries us in many ways. Differences in lot we must expect, and right and justice are not to be looked for in a world in the making, but *such* differences as we see, and such injustice and wrong as we know exist, we cannot rest under with comfort. We seem powerless to right them, but we are not without power to modify and alleviate them. One individual can do little, but he can *do that little*. We need not wait for the changed social conditions that are so fancifully written up by impatient reformers. Bettered conditions will come, but they must be grown into. In the meantime let each individual who has a touch of sympathy in his heart give it play. Whether he be rich or poor, or neither, let him do what his hand finds to do, and if all will not be well, it will at least be better. And let there be no thought of charity, no condescending patronage of those whom we fancy below us. Let us first be just, then generous. Let us encourage those who are discouraged, and help with friendly sympathy those who need it. Let us treat our fellow men as though

brotherhood were a *fact* and not a theological fiction.

Now and then we are encouraged by an example that gives us a glimpse of what the world might be if such instances were more frequent. A lady of this city, enjoying an ample income, seems impressed with the belief that her wealth is not given for personal indulgence, but as a trust, and she uses it in such a manner that the good it does is greatly augmented by her personal sympathy and gracious kindness.

The larger gifts of a public nature are necessarily known and chronicled in the daily papers, but hundreds of kindly acts are never reported. When an endowment is provided for five scholarships for young women at the University of California, the authorities and the public must know it. When \$10,000 is given to a hospital for children, it cannot be hidden, but her thoughtful friendliness to acquaintances and strangers alike is unrecorded. She is wisely helpful, seeming to know the best thing to do, and the best way to do it. No weakening gifts that relieve individual responsibility, but judicious assistance that makes self-help possible, and never lessens self-respect. A worthy old gentleman, driven by poverty and friendlessness to the almshouse, is rescued and comfortably provided for in a private family, a struggling woman finds her burden lightened by the payment of her rent, a young woman of talent is sent abroad for training that will make her life independent, and so on. These are only a few accidental "leaks"—the story of the goodness of Mrs. Phoebe A. Hearst would fill many GUIDONS. What a paradise this might be if every one who *could* "go and do likewise" *would*! Thanksgiving day would take on a new meaning, and we should have indeed

"A new created world."

"Ask God to give thee skill
 For comfort's art,
 That thou may'st consecrated be,
 And set apart
 Unto a life of sympathy!
 For heavy is the weight of ill
 For every heart,
 And comforters are needed much
 Of Christ-like touch."

THE SUN-WORSHIPPERS AT FUTAMI.

From Yamada and the shrine of the Sun-Goddess we went to Futami on the Bay of Owari, where we spent the night in a tea-house right on the beach. There, too, is another famous shrine. Just off the point southeast of the village are two large rocks lying a short distance from the shore out in the ocean. They are about as far from shore and about as high as Seal Rocks but are much steeper, and one rock is much higher than the other. They are consecrated to the worship of Salda, a sage who descended from Heaven in the time of Jimnu Tenno, a legendary Emperor of mythological times; these two rocks being the last two steps of the stairs by which he descended. The larger rock is crowned by a Torii or Shinto gateway, and a huge straw rope covered with gohei or symbolical pieces of white paper, stretches between the two rocks; all these, torii, straw rope and gohei, are sacred emblems of the Shinto religion. There is also a narrow cavern, probably worn by the sea-waves, which reaches in under the point, which is connected by legend with the earthly life of the Sun-Goddess. Perhaps it is the cave in which she hid herself so long, which is the story of a musical representation often performed in the Shinto temples. At all events, the cave contains a tiny shrine before which a light is always burning, and which is held in great reverence.

Returning to my story. As the sun was sinking to the tops of the hills, we started down the beach to the rocky point, and there stood a little boy perhaps eight years old, saying his prayers to the setting sun. He had his fan in his hand, from which he seemed to be reading, and his little tongue chanted the orisons over and over again as he folded and unfolded the leaves of his fan. I was much interested, for I had never before seen the worship of the setting sun; and I went to a little stand near by and bought a Kakimono which contained a picture of the Sun-Goddess, the Food-Goddess and the Wise Man that landed on the rocks, for I wanted something to remind me of that scene.

Next morning we were up bright and early

to see the sun rise, but long before I turned out I heard the crunch of the wooden shoes on the beach gravel as the pilgrims were passing on their way to adore the Goddess of Day. It was a lovely, bright, clear morning, and we bent our steps at once to the holy place. A narrow road, or rather a wide path, built up out of the sea, led around the base of the bold rocky point, and just around its tip you came upon the cave, when right in front of you stood the two big rocks. On a clear day, as you looked across the Bay of Owari from that point, you could see the snowy cone of Fuji, the holy mountain; and another time of year, the sun rising over, Fuji would have the holy rocks on either side, so that the pilgrim could adore in one act of worship all these sacred objects.

As we rounded the point, we came upon, perhaps, two hundred pilgrims, mostly women, waiting for the coming of Amaterasu—some standing, some sitting, some kneeling; a few were talking, but nearly all were chanting their prayers, some in a low voice, others in whispers. It was a very impressive scene to me; the still, fresh morning air, its silence unbroken except by the lapping of the waves at our feet and the murmur of prayer; the sea stretching away into the dim distance; the eternal rocks behind us, and in the centre of all this the group of expectant souls watching for the first gleam of the Goddess. As the moments came nearer and nearer, the voices gradually died out and a solemn hush came over us all as we strained our eyes to catch the first ray. Presently came a cry of joy, a sharp eye had caught a glimpse of the Goddess, and there rose a general shout of rejoicing. I could see in the mist a dim sickle of blood-red as the monarch rose in her majesty, then in a few moments more a blood-red ball was hanging over the sea. Fuji was hidden by the mist; but then I understood, as never before, the meaning of the blood-red ball in the white ground of the Japanese flag, and why they delight to call their beautiful country the "land of the Rising Sun." These worshippers combined in one act the love of beauty, of country, and of God. They

adored in one the beneficent dispenser of their physical blessings, the Divine ancestors of the Mikado, and the most majestic object in nature.

I have often been in church and cathedral on solemn occasions; I have seen processions, and listened to chant or mass; but no picture in my experience evoked the solemn awe of that moment when, from the dimness of the sea-mist the Goddess of Day first showed herself to her worshippers at Futami.

H. D.

THE LOS ANGELES CONFERENCE.

It seems too late to give a detailed account of the Conference at Los Angeles. It has been well reported in the *Christian Register*, and if our readers do not also read the *Register* they ought to. The Conference as a whole was a successful one. It was well planned, having the merit of a consistent idea that ran through the several sessions. Perhaps the greatest fault was its being crowded with too many papers—giving too little time for deliberation. It seems practically impossible to avoid this.

The most interesting fact was the participation of three ministers from Southern California, who had before been Congregationalists, but who at the Conference came fairly over to our ground and occupied it with an ease and naturalness that showed they felt at home and meant to stay. A paper by Rev. R. N. Webster of Long Beach, "Bridging the Chasm," was particularly enjoyed, and will be printed for general distribution.

One practical step in which we feel much interest was the formation of a Sunday School Union, referred to elsewhere. A resolution of endorsement of THE GUIDON, and an appeal for its support, was unanimously passed.

The Women's Conference held an interesting session, at which several excellent papers were read. Mrs. S. K. Lothrop of Alameda County was elected President.

Our society was represented by Dr. Stebbins, Mr. and Mrs. David Heap, Miss Ruth Campbell and Mrs. Hilarion Duncan.

"INTRODUCING MONSIEUR VICTOR."

This is to introduce to the members of the Onward Club my friend Victor —; I am sorry I cannot remember his last name, but when he presents my card, and you look into his two blue eyes and see him smile, you will know him and like him, I am sure. It was in this way that I met him in Southern France last spring.

We had started from Avignon that morning, George and I, to make Tarascon before night. We had lunched in the queer little town of Graveson, crossed the canal that runs through the center of its one little street, and had struck out on our afternoon's tramp, the last ten miles of the distance. This was a flat, dusty road in the river valley, between the Rhone and the railroad; warm and uninteresting enough, that April day. When we first heard the clapping of sabots on the hard road behind us, we decided to make a little spurt and keep ahead of our unknown pursuer. So we walked along without turning around, luring him on by frequently slackening our pace, and then driving ahead, just before he caught up. The rattle of the wooden shoes was always a little behind, however, and followed us patiently for almost half an hour. Then our curiosity overcame us, and we stopped the game and waited till he came up. I was heartily ashamed of myself when this star-eyed lad approached, panting a little from his race, but eager for our companionship.

He was only sixteen years old, and had a bright fresh face that won our hearts at once. His French was excellent, I know, for I could understand a great deal of what he said! And when I couldn't quite catch his meaning, he would repeat slowly, an expedient so simple that few foreigners ever think of adopting it. He said he came from the Department of L'Allier—"where they spoke the true French, much purer than in Paris"—whose *patois* he held in high disdain. He was a carpenter, and had walked all the way from his home bound for Marseilles, where he intended to ship for the Argentine, as there was free emigration from there to Buenos Ayres. We became more and

more interested in Victor as we tramped along, and soon we were fast friends; he chatted on blithely, while I made a running translation to George. He was delighted to have some one to talk to, and wanted to know all about America and "Neuf York." Really his intelligence was refreshing. I gave him a one-cent piece, and he neither returned it with a shrug, saying, "But, Monsieur, foreign money is not good in France!" like the boy in Givors, nor did he ask if the Indian's head was a portrait of the "Queen of America," as did the proprietress of the café in Avignon; but he smiled and said, "An American *sou*,—thank you for the souvenir,"—a fair pun, in French.

He showed us his *livret*, a little book which every workman is obliged to carry for purposes of identification. It contained a description of his person, and certificates from his past employers, and such other information that after reading it we felt pretty well acquainted. He retaliated by asking all about us, especially our ages and if we were married. All of our answers surprised him immensely; he had taken us for workmen like himself (you should have seen our costume), and the fact that we were tramping through the country merely for pleasure rather astonished him. Now we had prided ourselves on having made the trip rather cheaply, as our expenses had averaged but sixty cents a day, but after his advice we felt wofully extravagant. For to travel *à la Victor*,—listen: When you reach a village go to the Commissionaire of Police, show your *livret*, and he will give you a place to sleep on the straw free, or ask the first man where a traveler can lodge; at these places you can get a cot for five cents, and a *portion* of soup for five more; for the rest, a loaf of bread in one pocket, and some dried figs in the other, and a pump in every commune, and you can do Southern France at twenty-five cents a day, and ask no favors.

As we drew near Tarascon, our canny friend opened the bundle he had carried on a stick over his shoulder (like Whittington in the picture books) and changed his sabots for good leather shoes. We invited him to

dine with us that day, and he lost no time in accepting. But first he must cross the river and visit his mother's grave in the cemetery of Beaucaire. So, after a deal of unintelligible French on my side, and a written explanation on his, we arranged to rendezvous on the famous bridge in an hour.

George and I secured a room at "the Emperors' Hotel" (for we wanted to create an impression), and I met Victor and invited him to spend the night with us, also. I went across to Beaucaire with him to where he had found a place in a little cross street, and waited while he plunged into a doorway to get his effects. There was a sign; "*Riqueau : Logeur*," and I was sorry not to have shared his quarters instead of asking him to ours; it would have been another experience.

We were proud of him at dinner (until he drank his gravy from his plate), for he had gotten himself up so as to quite eclipse us. His bundle had furnished him such rare neckware as we had not premised; he had cunningly located the hotel blacking-brush in its retreat; his hair was elaborately arranged, and he was a comely youth at any time. He discussed his half of that six-franc dinner with an ill-concealed relish, but when I asked him afterward how he liked it, the young hypocrite said, "*Oh, comme ça, comme ça*" (so-so.)

We were tired that day, and we went to bed early. To bed, indeed—but not to sleep for many an hour yet. How we did talk that night! Two boarding-school girls never gossiped so gaily. I had never believed I was capable of so much French; not that I did not frequently give out at the crisis of some excited description; but we were in a gale of enthusiasm that swept all such little obstacles out of the way. We talked most of books, and I was surprised that he had read so much, and that we could meet on common ground. Dumas and the immortal Three Guardsmen cemented our friendship; and we raved over Doré's slashing statue of d'Artagnan in the Place de Malherbes in Paris. He had not read *Les Misérables*, but had seen it acted; he knew *File 113* and

Tartarin (in whose city we were resting), but his delight was in the Indian stories he had read—one in particular he told me of: "*A Paris Gamin's Trip around the World*," and I described the dreaded "Apash" brave, and the Mormons, as well as I could.

In the morning we took the road again, and as his route to Marseilles lay in our direction, we set out together to tramp through sunny Provence, the land of poetry and romance, and the home of the troubadours. We walked till noon between the dull red hedges, catching glimpses of masses of rose-colored almond blossoms beyond, and the white flowers of the olive showing through the brilliant leaves in pale green clouds—and felt in our faces the first warm breath of the Mistral.

But in passing San Remy, Victor went into a carpenter's to inquire the way, and, after a little, came out smiling, to say he had been offered work, and had decided to go no further for awhile. So we parted, after promising to meet again in San Francisco, where now I am always on the lookout for him. And all I have to prove the truth of my story is the rag of paper upon which he had scrawled, in Tarascon:

*"Attrande vers le pont du Rhône dans 1
heure."*

F. G. B.

The Christmas Festival of Pilgrim Sunday School will be held in Union Square Hall on Tuesday, December 22. The hall will be open at four o'clock for the children, and games and dancing will amuse the little ones until about six, when supper, kindly provided by the ladies of the Society for Christian Work, will be served to all. Contrary to the usual custom, Santa Claus and his band of young Santas will distribute gifts from the Christmas trees before the play, instead of after it. The play, which will follow at eight o'clock, has been written for this occasion, and will be a new departure in Christmas entertainment. It is called "The Swineherd—a Fairy Masque." Dancing will follow the play, and continue until one o'clock.

The entire festival will be in the hands of the Onward Club.

RELIGIOUS LIBERTY.

It is common for us in the enjoyment of great blessings not to realize how great they are ; they become a "matter of course" to us, and we accept them as a part of the order of things. But Religious Liberty has cost a great price, and the lives of heroes and saints have been laid down for it in every age, and the blood of the martyrs has flowed in streams of redeeming grace, to rescue the mind from the tyranny of superstition and ecclesiastical power. The growth of liberty is identical with the progress of mankind, and religious liberty is the seed of all liberty, inasmuch as it establishes authority in the mind itself, and appeals to reason as the final umpire of all truth.

Religious Liberty is in two kinds : First, freedom from laws and exactions establishing uniformity of belief, and imposing assessments upon goods and estates for the support of religious or ecclesiastical institutions. Religion is a personal matter in a sense so profound that it cannot be forced upon anybody, and its contribution to society must be through the voluntary virtue of individuals. Society can be no better than the individuals that compose it, and religion has nothing to do with society as such, but with individual men, who can make society no better than themselves. Freedom from exactions of belief and exactions of goods, through law, is a concession to the individual right of the mind, and recognizes that fundamental moral freedom that is vested in free will. With us there is no law establishing opinion, and there is no law establishing exactions for the defence or support of that opinion—or of any opinion. We can hardly appreciate this great inheritance, born into it as we are ; but it is the outcome of centuries. Christianity has been promulgated by civil power, but there has always been a principle working within it, freeing it from that power and establishing it in the individual soul, as the voice of reason and faith.

Imagine a proclamation of religious belief by the State in alliance with the Church. Let any creed be promulgated by such authority. Nicæan, Athanasian, Constantino-

politan, or the latest pronunciamento of a protestant Presbytery or Synod, and a tax levied to support its formal administration. A cry would go up from the common outraged conscience. To attain this freedom from civil power has been the travail of centuries.

But there is another phase of religious liberty to which this is only the first step and introduction. The different creeds of Christendom are attempts to establish uniformity of belief through the authority of formulated opinion. These attempts are failures. Creeds of all sorts have claimed to set forth the whole truth, as if truth were a concluded fact and revelation ended. But there is no final revelation, and the enlightened mind refuses to adopt a system that must inevitably be adjudged vain. There is no theoretical solution of religion, and no statement of its contents that will satisfy every experience. Faith cannot be prescribed ; a man must believe what he thinks to be true, and no man can hold as true what his mind finds to be untrue. Liberty is at once the simplest and the sublimest form of faith, leaving the soul to communion with God and the moral discernment of right and wrong. This is the final spiritual freedom of all the sons of God.

Let those receive it who are able to receive it ; and let those who are not able to receive it take the alternative, as Matthew Arnold puts it :

"Man is blind because of sin ;
Revelation makes him sure,
Without that, who looks within,
Looks in vain, for all's obscure."

Nay, look closer into man !
Tell me, can you find indeed
Nothing sure, no moral plan
Clear prescribed without your creed ?

"No, I nothing can perceive ;
Without that, all's dark for men.
That, or nothing, I believe,"
For God's sake believe it then !

The day is dawning, and the summits are touched by its light. Let us accord to every one all the liberty he is able to receive. To the Roman Catholic, liberty to have no liberty if he choose it so ; to the Protestant, liberty to prescribe beliefs to those who want

them, but let there be a realm of more perfect liberty, liberty of the lone soul with the lone God, whose conscience streams its glories upon the heights of consecrated will. This is liberty, law, reason, faith and love.

Thank God for his providence and grace! Thank God for his eternal power! for day and night, winter and summer, seed-time and harvest, cold and heat! Praise him old men and children; praise him young men and maidens; let all the people praise him who hath called you to the glorious liberty of the Sons of God.—HORATIO STEBBINS.

THE UNITARIAN CLUB.

The subject under discussion at the November meeting of the Unitarian Club of California was "Educational Methods," and it served to call out a large attendance. Mr. Frank J. Symmes, the President of the Club, presided, and at the close of the dinner introduced David Starr Jordan, of the Leland Stanford Junior University, as the essayist of the evening.

President Jordan had prepared a carefully written paper that touched upon the problems of education, upon university extension, upon specialization in college work and upon the long discussed and still undecided question of election in university work. He advocated the greatest possible liberalism on the part of college authorities toward students in the choice of subjects to be pursued, and he urged that they should be permitted to choose rather than be directed, whenever possible. In order that such a policy, the highest and best in modern educational methods, may be productive of the the greatest good, the discipline of the student in the preparatory schools must be of the best.

In opening the discussion which followed, Professor Bernard Moses, of the University of California, gave a brief account of the rise and progress of modern universities. During the middle ages the curriculum of the schools was limited to Theology. Later, Law was added; then the

Humanities; later, by a considerable interval, Natural Science, and at a comparatively recent period, Political History and Political Economy. In its expansion of academy and common school instruction, the United States probably stands first, and in our own times there has been a great revival of University going. In the middle ages men flocked to the universities, because in them all knowledge then attained was taught; now there is so much knowledge that there is need of the guiding influence which the University can give. Another phase of recent educational progress, due in large measure to the lack of time and opportunity, which many who desire knowledge in various branches possess, is the University extension movement, which in England, and quite lately in America, has attained gratifying success.

Mr. Horace Davis spoke for a few minutes upon the elective system. He thought that young men of eighteen did not as a rule know what choice to make in studies. It is a common thing for young men to change their purpose as to their life work many times. Mr. Davis believed that a combination of the two systems of required and elective studies furnished the best solution of the question.

The subject was further discussed by Prof. M. W. Haskell, of the University of California, and Prof. M. B. Anderson, of the Leland Stanford Junior University, who considered the general subject in many phases. The evening was a very enjoyable one, and made a good opening for the second club year.

Rev. Richard Armstrong, of Liverpool, speaks in the *Inquirer* of Dr. Horatio Stebbins of San Francisco as "the most massive and kindling personality of the Conference—a man of Carlylean type, but with an eye that told of unique thoughts moving through the virile brain. Spare, tall, sixty, he moved and spoke as a chief among men. He is doing mighty work in the Far West."—CHRISTIAN REGISTER.

CHANNING NOTES.

A pleasant reception was held on Saturday afternoon, November 21, from two to five, in the Unitarian Church parlors, in honor of Mrs. S. K. Lothrop, the newly elected President of the Women's Unitarian Conference of the Pacific Coast. The ladies of the Channing Auxiliary entertained the ladies from the sister branches in Oakland, Alameda and San José, as well as the members of the Society for Christian Work. There were about seventy ladies present; every one was in good spirits, and it was a delightful occasion; the rooms were charmingly decorated with ferns and flowers, and bright fires glowed on the hearths, softening the first crisp feeling of Autumn in the air.

Just before tea was served, Miss Easton introduced Mrs. Lothrop, general introductions having preceded this. Mrs. Lothrop made a brief speech, full of fine feeling, and cordial interest in all the branches. Light refreshments followed, and closed a most enjoyable afternoon.

"The Wayside-Inn Calendar," planned and brought out by the ladies of the Channing Auxiliary, has just made its appearance, and a daintier year's companion it would be hard to find. The twelve inns, occupying each a card six by nine inches, are reproductions of taverns famous in song and story. The pen and ink sketches were prepared by two young artists of San Francisco, Miss Nellie A. Stearns and Mr. Bruce Porter, and are especially graceful and artistic. Some of the best known inns represented are the "Boar's Head, in Eastcheap," the scene of the mad revels of Prince Hal and the immortal Falstaff; the Mermaid Tavern, sacred to the memory of Raleigh, Shakspeare, Beaumont, Fletcher and "rare Ben Jonson;" Don Quixote's Inn, and the "Wayside Inn" in Sudbury, Mass., "a place of slumber and of dreams," immortalized by Longfellow.

One quaint feature of the drawings is the "tokens," or "farthings," scattered here and there through the pages, which are reproductions of those issued by the inns, redeemable in draughts of foaming ale.

The cards are fastened in place by a slender band of white leather, knotted to form a loop for hanging, and giving the last tasteful finish to a very graceful and interesting souvenir.

SAILORS' LEND-A-HAND CLUB.

"Look up and not down;
Look forward and not back;
Look out and not in,
And lend a hand."

The first Lend-a-hand Club to organize in our church, and to be registered by Mrs. Whitman, was the "Sailors' Lend-a-hand Club," composed of Channing and church members, with the following officers: President, Mrs. E. M. Everett; Secretary, Mrs. N. E. Boyd; Treasurer, Mrs. H. Stebbins.

A dozen flannel shirts were made by friends, from a bolt of flannel given by Dr. Stebbins, and proved very acceptable to the seven surviving sailors of the "Elizabeth," wrecked just outside the Golden Gate, Feb. 21, 1891. Eight dollars was given for turkey on New Year's Day; and a wagonful of magazines, a fine-framed engraving from our Sunday School Superintendent, and numerous lesser gifts have been among the generous donations to this society. On August 14 Miss Atkinson entertained eight English sailor boys at a musicale in her lovely home, and another merry evening was spent at Mrs. Crocker's house, late in August. On October 14 Mrs. R. H. Pratt and Mrs. Carl, of the "Channing Auxiliary," entertained some of the young English apprentices, several of whom sang fine solos. One said it was like home to see again the interior of a drawing-room with paintings and bric-a-brac. We are glad to notice that one of the Episcopal churches here has issued an elegantly printed card, with an anchor on it, inviting the apprentices of the English ships in port to their church socials. K. P. S. B.

SUNDAY SCHOOL UNION.

It is a very old axiom that in union there is strength, and it is a truth of universal application. There must of course be something to be united before there can be any union. Regarding Sunday Schools, it is not very long ago since on this coast there was

but one, and it had to flock together all by itself; but the last number of THE GUIDON chronicles 19, and one has since reported, so that we can now count 20. This is encouraging as raw material for organization.

Some time since, a circular was issued asking returns of the Pacific Coast Sunday Schools, and responses have been received from 17 schools—Fresno, Los Angeles and Pomona not having reported. From the returns received the following items are selected: Number of scholars, 1663; number of teachers, 149; volumes in library, 4180; amount received for school purposes, \$1278; infant classes, 14; bible classes, 14; using graded lessons, 10; holding teachers' meetings, 7; favoring a Sunday School Union, *every one*—most of them "heartily," or "emphatically."

The query as to the most urgent need of the school brought out some interesting and suggestive replies. Here are a few samples:

"Enthusiasm—A true conception of what it exists for;" "Organization—Willing teachers, a simple singing collection;" "Teachers;" "More good teachers;" "More library books;" "All kinds of books;" "Better Infant Class accommodations, an orchestra;" "A church or house of our own to hold school in;" "A Superintendent with plenty of time at his disposal;" "Pupils;" "Lesson leaves for each scholar."

Some of these wants can be helped by the Union, others will remain a challenge to the individual school.

Most of the schools are using graded lessons, following with such modifications as circumstances compel the course recommended by the Unitarian Sunday School Society.

Last August the school at San Francisco prepared a schedule of lessons for the year beginning September 6th, based upon a modification of the Boston system, dividing the school into three grades instead of nine, and throwing the bulk of the school into the middle grade, and giving a general lesson with a memory text. These lessons were intended to accompany Brown's "Life of Jesus," and were well calculated for a uni-

form lesson course for a small school. Pilgrim Sunday School offered to supply any school with them, free of charge. Seven schools are now using them, and others have expressed their intention of accepting the offer, which is still open. In the two schools in San Francisco the course has given a new impulse to the work, and it is hoped that by another year a course may be prepared which will still better supply the general need.

At the Los Angeles Conference, after a discussion of the advantage and necessity of such an organization, the Unitarian Sunday School Union was formed. The purpose of the society is to promote the interest of Sunday Schools on the Pacific Coast; to stand in the same relation to them that the Conference does to the churches; to encourage the formation of new schools; to supply the wants of the weak and to strengthen and help all thorough conference, consultation and united action. It will be a central body through which those who wish to help the Sunday School cause can contribute, the directors using their judgment as to where the need is greatest. The annual membership is \$1 from any active Sunday School worker, and \$5 for an honorary membership from any one not connected with a Sunday School. Contributions are also solicited from churches and individuals.

Any Sunday School represented in membership by one or more of its members is deemed as belonging to the Union and entitled to any assistance it may be able to give.

Each school retains full control over its own affairs, with liberty of choice in any course of study or other action recommended by the Board of Directors.

A meeting will soon be held to complete the organization by the selection of officers.

This Union is intended not to supplant the Unitarian Sunday School Society, but to supplement it. That body does valuable work in publishing text-books, a school paper, etc., but does not attempt in any way to organize new Sunday Schools or aid weak ones.

THE NEW CHURCH AT OLYMPIA.

It is true, it does not look like a church. That is, not much. It looks as if it were built for several uses, and it was. From the kitchen in the basement to the pastor's study in what corresponds to the third story in the tower, every inch and corner nearly is built to be used, in not one but many ways, and on not one but many days. First is the basement, a few feet below the level of the street. Before that, under it rather, is the foundation, which, if it is not "on a rock," is not our fault. As the workmen in excavating for the foundation found a peat bog, the best foundation we could get was piles, sixty odd altogether, some of them driven to a depth of over twenty feet. On top of these piles were placed caps of heavy timbers, and on these the frame was built. A brick casement, cemented, encloses the lower part of the building, extending from the foundation to the surface of the earth. Otherwise the building is of wood.

Now, the basement once more. The principal part of it is not the kitchen, which is only 14 feet by 26. The greater part is an auditorium 50 feet by 72, divided by sliding doors, so that it can be used for two large Sunday School class-rooms, as desired. Opening into this auditorium is the lobby or foyer, 11 feet by 34, suitable for a class-room, reading room, club room or library. Opening into this again is a vestibule, $7\frac{1}{2}$ feet by 17, adjoining which is a gentleman's cloak-room of the same size.

Going up stairs, you may ascend either the narrow stairway in the rear or the large one in front, near the corner which supports the tower. Suppose you choose the broader way, a few steps take you to a landing, from which you can either pass out upon the street or go up stairs. Beside this entrance to the auditorium up stairs, there are three others from the outside, the largest one fronting Ninth street, near its intersection with Franklin street. So the church has an "abundant entrance."

Passing up the broad steps from the main entrance outside, you first enter a vestibule, 7x11 feet, which opens upon a foyer and

ladies' cloak-room, 7 feet by 25. Then you pass to the auditorium, a large, well lighted room, with high ceiling, showing supporting trusses, and two large windows facing each of the two streets. The auditorium is nearly square, being in outlines 48 by 50 feet. It has an inclined floor to within a few feet of the rear, and faces a platform or stage 14x25 feet, which is flanked on one side by a dressing-room 12x12, and on the other by a choir alcove of like dimension. Then there is a large gallery in semi-circular form, capable of furnishing 175 sittings. This, with the main auditorium, which can accommodate 400, together with the foyer, would easily accommodate 600 on special occasions. The auditorium and gallery are both to be seated in the same style of opera chairs.

The pastor's study in the tower commands inspiring views of the city, forest, mountain and bay, and it is as it should be, a nesting place for sound and wholesome, broad-gauge views.

The building will be lighted by electricity and heated by steam. Completely furnished, the present indications are that it will not cost over \$7,000. The architect, who is also the foreman, is Mr. A. T. Large, of Los Angeles, Cal., and he is receiving many compliments for the excellent design and rapid and effective execution of the same.

The building will be ready for opening services early in December. N. H.

A SUNDAY SCHOOL EXPERIMENT.

The following account of how our people in San José are conducting their Sunday School is very interesting, in view of the besetting difficulty of a Sunday School manager—the lack of teachers:

"Our school is organized on a new basis. We had great difficulty in getting reliable teachers. So we have abandoned classes; have divided the school into four groups—The Kindergarten, or Children's Group; the Boys and Girls; the Young People, including young married people, and the Assembly, or older people's group. It is called the "Sunday School and Assembly." The first two groups have each a Superintend-

ent and two assistants. The third has a Superintendent, who arranges for a special teacher each Sunday. The older group has a Superintendent and a committee of five to arrange topics, etc.

Our new order works finely so far. School has increased from about twenty to a hundred and twenty-five. N. A. H."

THE COOKERY BLUE BOOK.

The ladies of the Society for Christian Work have been struggling with the problem: How to get their required income without resorting to that epitome of work and worry—a church bazar. They have apparently solved it by making several light and easy attacks instead of one grand *overpowering* assault. They first had an evening of "Picturesque Photography," which was pleasant and mildly profitable, and a few weeks later came the "Apron Sale," and a simple one-day's lunch. Of course it brought a drenching rain, but that was not enough to make it a failure.

The luncheon, which was served in the church dining-room, beautifully decorated for the occasion, met with a warmth of reception that took by storm the ladies of the society, and the pretty girls from the Onward Club who waited on table. For two hours seats were at a premium, and a constant succession of hungry guests was served, until salads, ices, sandwiches and coffee gave out, one after another, and the latest comers found little but bread and water and a hearty welcome.

The aprons were articles of real value, and being offered at not above their real value, they sold. At this sale a beginning was made on their final resource,—the profit from the publication of a cook-book. The reputation of our cooks and housekeepers is established. Whatever their theology, their cooking is orthodox. A committee of ladies collected and selected the best receipts obtainable for good cooking, including the full dinner courses, breakfast dishes and delicacies of all kinds. They call their collection "The Cookery Blue Book," and it makes a handsome, portly little book. It

sells for 50 cents, and if you do not find it elsewhere, send to THE GUIDON and get it. A dollar will pay a year's subscription and buy the book, postage included.

"MORE BORROWINGS."

Shortly before Christmas, 1889, the ladies of the Unitarian Church in Oakland, issued a small volume of selections which they called "Borrowings." It consisted of short selections of both prose and poetry, not arranged by topic, but thrown together with the apparent carelessness with which a gifted woman makes a bouquet. Here a bit of sentiment, there a sprig of humor, now a lofty thought, again a touch of homespun wisdom. Its acceptance was instant and pronounced. Perhaps it is not too much to say that it has been the most successful book published on the Pacific Coast.

Encouraged by this, and wishing to profit by popularity achieved, the ladies have made an entirely new book of selections, larger and perhaps better than the first. It is called "More Borrowings," and has been made as pretty a book as seemed possible. It is bound in delicate gray cloth, ornamented with silver, and in white and gold, and is neatly boxed ready for mailing. It retails for 75 cents, and is especially suitable for a holiday gift.

CHRISTMAS OBSERVANCES.

It is proposed to divide the Christmas observance of our Sunday School this year. The festival on Tuesday, the 22d, is noticed elsewhere. On Sunday evening, 27th, we expect to hold a service in the church, using a musical program especially prepared by the Sunday School Society of Boston, and adding short addresses appropriate to the occasion. We wish to enforce the religious meaning of Christmas, and also by more frequent services for the children in the church to habituate them to attendance there, that they may look forward to regular church-going when they outgrow the Sunday School.

CHAT.

THE GUIDON presents each subscriber with four extra pages this month. If we could, like Alice in Wonderland, increase our size by nibbling on anything handy, we would reach this station and keep it,—till we were ambitious for further growth. The right side of a toad-stool would suffice with little Alice, but we must have more substantial diet—to wit, *subscribers*.

The many friends of Rev. A. W. Jackson will be glad to know that he is well, and hard at work on his *Life of Martineau*. His visit to England was a very satisfactory one, and though he feels more and more the magnitude of his undertaking, as the work progresses, he feels an increasing love for it and interest in it, that if his life and health are spared, may be trusted to bring it to a happy conclusion. This year will see ten chapters completed. Mr. Jackson with his family is pleasantly settled at Concord, Mass.

Our church was closed on Thanksgiving Day, Dr. Stebbins taking part in the Union Service at Oakland. Some of our people gave thanks in the open air, at the Park and elsewhere, the exceeding loveliness of the day making it easy to be grateful. A few gathered at the Home of the Boys and Girls Aid Society to see its little family enjoy a truly bountiful dinner. The children were well-behaved, and devoted themselves so strictly to business, that plates soon lost their heaped-up-ness and became suggestively clean. Satisfactory as it is to see them comfortably cared for, one is haunted by sorrow that a real family home is denied them—even for the brief time they are kept there.

As time goes on and we gain a larger view of what the society is accomplishing, more and more satisfaction is found. The Superintendent and his wife attended the Conference at Los Angeles, and for a day and a night were handsomely entertained by one of their former wards, who had married a worthy young man, and now lives in her own house in that city. And on the way home, at a

little station in the great valley, two children met them with gifts of fruit and flowers, having come five miles to greet the friends who had cared for them and found them a good home.

The Ten-times-one Clubs in the Sunday Schools are multiplying, and do much to increase interest and promote acquaintance.

The selection of a name for the newly-formed club is a matter of great moment. The children choose this for themselves, and their suggestions are interesting and instructive. One teacher was much pleased a week or so ago at a little girl who proposed that their club should be called the K. Y. T. "And what do the letters stand for?" the teacher asked. "The Keep Your Temper Club," the child replied.

NOTES FROM THE FIELD.

Rev. Thos. Van Ness, immediately on his return from the Los Angeles Conference, started on a tour of observation and hard work. He went first to Denver, and thence to the great State of Washington. He preached in Seattle on the morning of November 24th and in Tacoma in the evening. During the following week he visited Puyallup and Ocosta, and on Sunday, December 1st, preached in Salem, Oregon. In the next GUIDON he will give an account of his trip.

OAKLAND.—Everything is healthy and vigorous here. The church services are well attended. The Sunday evening lectures on musical composers crowded the church to its utmost capacity, and many were turned away. The course of lectures by Professor Howison is being well attended, and the schedule of the Starr King Fraternity stretching into next May is full of good things in store. The Union service on Thanksgiving day was much enjoyed by a large congregation, and a collection of \$150 was taken, to be used in the relief of the poor.

ALAMEDA.—Rev. Mr. Dodson is steadily winning his way in the promising society at Alameda, and making his mark as a thoughtful, bold and earnest preacher. The evening service is given over to lectures from

various Professors from the Universities. Professor Barnes seems to have especially impressed his hearers. President Jordan of Stanford gave a comprehensive address on education on the 22d.

BERKELEY.—The little flock is undiscouraged, though sadly needing a shepherd. Professor Haskell has been very devoted to the pastorless people. It is understood that Rev. Mr. Payne, formerly the Congregational preacher at Berkeley, and now a Unitarian of the Unitarians, preaching at Leominster, Mass., has been called.

SAN JOSE.—Affairs here seem steadily prosperous. Mr. Haskell is the kind of man who gains a notch at a time, and never slips back. Before many months we expect to present a cut and description of the new church building.

PORTLAND.—Under the auspices of the Pacific Unitarian Conference and Rev. T. L. Eliot's Church at Portland, Oregon, aided by the American Unitarian Association, a new liberal movement has been begun at Portland among the Scandinavians. Rev. John L. Erickson, until recently pastor of the Norwegian Methodist congregation in that city, having grown into larger religious views, has entered our ranks, and brought with him many of his fellow countrymen, who number about 8,000 in that city. Mr. Erickson is a man of sterling character and earnest convictions, and there is promise of a vigorous society springing from this movement.

A RESUMÉ.

At the Los Angeles Conference Mr. Van Ness made a report of the general condition of our churches up and down the coast, and a resumé of what had been accomplished during the last two years. The following report is taken from a Los Angeles paper:

The towns of Fairhaven and Whatcom, near the entrance of Puget Sound, were opened to the cause by the pioneer work of Rev. Mr. Copeland and Miss Bartlett. The society has had presented to it two choice building lots, worth \$2000, on condition of building by July, 1892. A society has been formed at Puyallup, near Tacoma, and a church organized there with Rev. H. Haugerud as pastor.

In Olympia, in 1889, there was no organization ;

but a church was organized in 1890, and Rev. N. Hoagland is the pastor. The church has property bringing in \$1000 a year, and its church building is nearly completed, the property being valued at \$17,000, with not much over \$6500 debt. It has a live Sunday school and literary club.

The Seattle Unitarian church has been opened since the Portland conference, but by a series of changes cannot make as good a showing as was expected, although the debt has been slightly reduced. The value of the church property is \$8700 and the debt is \$1500.

Tacoma has shared somewhat of the same misfortune as Seattle, but the superintendent feels that it is one of the society's best points.

Spokane, although isolated, has a flourishing church, to which Rev. Mr. Wilson has been called as pastor.

Passing to Oregon, Mr. Van Ness says that little need be said of Portland, where the church is flourishing, the march of progress finding its property almost in the business center. In Salem, the capital, a church has been permanently established.

Coming to California, Mr. Van Ness refers to the new movement around San Francisco, where good work has been done in Alameda, Berkeley, Oakland, San Francisco and San Jose, and where the church and various adjuncts are growing and extending their usefulness.

Coming south, the society at Fresno is mentioned as an instance of what earnest laymen can do, it being a strong and vigorous church. Great changes have been wrought at Santa Barbara by Rev. P. S. Thacher in the last two years, it being to-day one of the most influential societies in the State.

In Pomona there has been a series of misfortunes, but the church is now progressing, and there is a hearty and hopeful feeling among the people.

Strong and admirable work has been done in San Bernardino, and no organization in this section is more vigorous than the Unity of San Bernardino.

The church debt of San Diego is now provided for, and it has brought about new energy and a better church attendance. The mission at Santa Ana has been given up.

Under Mr. Thompson's leadership the church at Los Angeles hopes soon to erect a new church.

Subjoined to the report was a tabulated financial statement of the condition of the churches at the various points in California, Washington and Oregon, from which it is ascertained that the total property owned in 1889 was \$287,750. The total debt in 1889 was \$36,289. The total property in 1891 is \$434,990, and the total debt \$65,090.

This is certainly a satisfactory showing, and is testimony both to the activity of the Superintendent and to the readiness of the people of the West to sustain a reasonable faith.

CHURCH DIRECTORY.

CALIFORNIA.

ALAMEDA.—First Unitarian Church, Masonic Temple, corner Park and Alameda Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. GEO. R. DODSON, Pastor.

BERKELEY.—First Unitarian Society, Odd Fellows Hall, opposite the Berkeley station. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

FRESNO.—Unity Society, Barton's Opera House. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School after morning service.

REV. S. A. GARDNER (Independent), Pastor.

LOS ANGELES.—Church of the Unity, Los Angeles Theatre. Services every Sunday at 11 A. M. Young People's Meeting at 7:30 P. M. Sunday School at 10 A. M.

REV. J. S. THOMSON, Pastor.

NATIONAL CITY.—Unitarian Society, Kimball's Hall. Services every Sunday at 3 P. M.

REV. B. F. McDANIEL, Acting Pastor.

OAKLAND.—First Unitarian Church, corner 14th and Castro Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. CHAS. W. WENDTE, Pastor.

POMONA.—The Unitarian Church, Opera House, corner Third and Thomas Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. SPRAGUE, Pastor.

SACRAMENTO.—First Unitarian Society, Pioneers' Hall. Services every Sunday at 11 A. M. Sunday School at 12:15 P. M.

REV. CHAS. P. MASSEY, Pastor.

SAN BERNARDINO.—Church of the Unity, Davis' Hall. Services every Sunday at 11 A. M.

REV. ELI FAY, D. D., Pastor.

SAN DIEGO.—First Unitarian Church, corner Ninth and D Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. B. F. McDANIEL, Pastor.

SAN FRANCISCO.—First Unitarian Church, corner Franklin and Geary Streets. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 9:45 A. M.

REV. HORATIO STEBBINS, D. D., Pastor.

The Unity Mission, corner Twenty-first and Howard Streets. Services every Sunday at 7:45 P. M. Sunday School at 2:30 P. M.

REV. THOMAS VAN NESS, Pastor.

SAN JOSE.—First Unitarian Church, Odd Fellows Hall, corner Santa Clara and Third Streets. Services every Sunday at 11 A. M. Sunday School at 10 A. M.

REV. N. A. HASKELL, Pastor.

SANTA BARBARA.—Unity Chapel, opposite Arlington Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. P. S. THACHER, Pastor.

VENTURA.—Unitarian Mission.

REV. W. S. DEVOL, Pastor.

OREGON.

PORTLAND.—Church of our Father, opposite "The Portland" Hotel. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 10 A. M.

REV. THOS. L. ELIOT, Pastor.

REV. M. A. WILBUR, Assistant Pastor.

Scandinavian Unitarian Church, Columbia Hall, 128½ First Street. Services are held every Sunday at 11 A. M. and 7:30 P. M.

JOHN L. ERICKSEN, Pastor.

SALEM.—First Unitarian Society, Unity Church. Services every Sunday at 11 A. M. Sunday School at 12:30 P. M.

REV. H. H. BROWN, Pastor.

WASHINGTON.

FAIRHAVEN.—Unitarian Mission, G. A. R. Hall, Services Sunday at 7:45 P. M.

MACMILLEN.—First Unitarian Church. Services every other Sunday at 3 P. M.

A. D. HALE, in charge.

OLYMPIA.—First Unitarian Society, Tacoma Hall, corner Fourth and Columbia Streets. Services Sundays at 11 A. M. and 7:30 P. M. Sunday School at 12:15 P. M.

REV. NAPOLEON HOAGLAND, Pastor.

OCOSTA.—Unity Mission.

REV. N. HOAGLAND in charge.

PUVALLUP.—Unitarian Society, Odd Fellows' Hall. Services at 11 A. M.

REV. HERMAN HAUGERUD, Pastor.

SEATTLE.—First Unitarian Church, Eighth St. near Union. Services every Sunday at 11 A. M. Sunday School at 12:15 A. M.

REV. WM. G. ELIOT, Pastor.

SPOKANE.—Unitarian Church. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:25 P. M.

REV. A. G. WILSON, Pastor.

TACOMA.—First Unitarian Society, Tacoma Av. Services every Sunday at 11 A. M. and 7:30 P. M. Sunday School at 12:30 P. M.

REV. W. E. COPELAND, Pastor.

WHATCOM.—Unitarian Mission. Services Sunday at 11 A. M.

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THE GUIDON

Vol. I.

SAN FRANCISCO, JANUARY, 1892.

No. 6.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB OF THE FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED:

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

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San Francisco, Cal.

The Onward Club were pleasantly entertained on New Year's eve at the residence of Mr. and Mrs. F. W. Sumner. The hospitality was warmly appreciated, and a good year gone gave way to one to come, which will to many be made happy by this bright and helpful club. The Superintendent of the Sunday School wishes to make acknowledgment of how much the club contributed to the merriness of his Christmas. After a continuous service of more than twenty years in providing a Christmas entertainment, it was a great delight to have the club offer to take the whole burden from his shoulders. The brilliant success attending their efforts did not hurt his feelings in the least. He felt as a father must who lives to see himself surpassed by his son. Gratitude and joy were the uppermost sentiment, and the ease and comfort that come when labors that may be laid aside are remitted.

A very pleasant feature of the Christmas just passed was the work of our Ten-times-one Class Club in extending a Merry Christmas to poor children. Helped by their teachers and through the co-operation of day-school teachers acquainted with children whose parents were too poor to provide for them, presents were prepared and distributed on Christmas day. More than seventy children were reached, not a few of whom had hung up their stockings the night before without response from Santa Claus.

It was a pleasant experience when a much respected Presbyterian minister a few days ago strayed into THE GUIDON office and asked for the back numbers which he had not seen. He spoke kindly of it, and expressed his interest in the various organizations of the church. "Of course," he said, "you are *all wrong* creedally, but"—Hesitating a moment, we thought to help him out, and said: "You find we are doing the same kind of practical work that you are?" "Well," he rejoined, "I wish we were doing as well and as much as you are. There are some Presbyterian churches that I would very much like to see doing the practical Christian work that you are doing." This is the kind of envy we are glad to provoke. And some time it may be learned that the saying of Jesus, "By their fruits ye shall know them," applies to all who follow Him, consciously or unconsciously.

OPPORTUNITY.

We generally think of opportunity as favorable chance. Has it ever occurred to you that it is none the less opportunity when the chance is called *unfavorable*?

There are limitations of constitution, of temperament and of talents, of which, in some degree, we all are conscious. Circumstances are oppressive; in some respects our lot is a hard one. But shall we not call these also opportunities, *opportunities for overcoming obstacles*?

We speak of resignation; it is a great virtue; but fortitude is better. Resignation sometimes covers a weakness which is resigned, simply because it *is* weak. Fortitude has the character of resignation, and strength besides. To accept our lot and not to be exhausted in merely accepting it is true fortitude.

Who can tell where recovery may not come to such a spirit? It will come if it is

within human or divine power. There are some things that even God can not do, but He gives great compensations. David was stronger with a pebble from the brook than if he had fought in armor. Jesus, with a crown of thorns, was a greater king than if he had worn the royal purple.

The consciousness of power comes from conquering obstacles. Hindrances are, after all, our opportunities. God must regard our struggle, and that He has a purpose in it all we are forced to believe, from the way He treats us and gives us all, at some time, a battle to fight.

The idea of our life here is that it is an experience. There is no perfection but character, and that is the perfection of beauty out of which God shines.—RODERICK STEBBINS.

AN ACKNOWLEDGMENT.

The following letter read in the Sunday School on the first Sunday of the new year, is worthy of a wider audience. We recount these deeds of helpfulness, not from any false pride or intention of boasting, but for the encouragement of others who have the will but have not the hints as to ways of activity:

SAN FRANCISCO, Dec. 26, 1891.

MR. C. A. MURDOCK, Superintendent Pilgrim Sunday School:

MY DEAR SIR: The Post Office Mission Committee of the Channing Auxiliary desire to express their thanks to the children of the Sunday School who have shared in our loving duties toward those far away from the happy and helpful association of church and Sunday School.

The letters and books from the little girls are heartily appreciated by the children and their mothers in isolated homes.

And the labor of the little ones who carry our packages to the Post Office on Tuesday is very helpful to us, and enables us to send papers and books and some degree of happiness into many a lonely place greatly in need of all the help we can give towards attaining the better and higher life.

We wish especially to thank Shirley Walker for his long and faithful service.

Wishing for him and all the dear little people an increase of that pure joy which is ever the reward of unselfish effort on behalf of less fortunate ones,

I remain, sincerely,

MRS. B. F. GIDDINGS,

Chairman P. O. M. Com.

MY SUNDAY SCHOOL CLASS.

I believe there should be a class for the tiny ones for several reasons: First, because they want it; they like to do what their elder brothers and sisters do, and they like to see and hear new things. It is a pleasure to teach them, they come with such eager interest to look into this new and delightful picture-book. The second reason is that it is the best time to put before them the picturesque narratives of the Old Testament, for these little ones have the faith that accepts these old stories without question. No criticism in later years can disturb them. The old memory has ripened, has gathered meaning, and embodies a living truth.

The problem is how to present these lessons.

I believe in the kindergarten work, I believe in black-board pictures, I believe in printed pictures, but I believe I am right in not using them to teach the class which comes to me each Sunday.

I use the experience gained in my day-school class in my work on Sunday. I teach the five-year-old children every day, and so on Sunday I naturally turn to the infant class.

At school I use the kindergarten method, but in the Sunday school class I do not feel that they need it. They have only a little more than an hour of session, and this is varied by singing, individual recitation, class recitation and by the general work of the class. The fixed attention of the children is not required more than ten minutes, so I do not feel that the kindergarten work is needed for relaxation, nor do I think it is needed as an aid for mental concept. It has been said that children now-a-day are born with a common school education, and truly it seems so to me on Sunday. They come to me able to understand what I have to say to them. They have already had their kindergarten training.

Black-board work and colored pictures both seem very attractive, if we could only have good pictures. On the wall of the beautiful room where we meet on Sunday hangs a fine and expensive etching—Jesus,

with the lambs in his arms and about his feet, looks down upon the children with a face so full of love and peace, that I believe the memory of it will be with them always.

They should not, when they have grown to be men and women, look back with surprise and amusement to a memory of Daniel seated on a stone, majestically draped in a brilliant blue cloak, gazing at the lemon-colored lions which fawn upon him. Both black-board and colored charts are so crude they are like a scar on the memory, and so it seems best not to use them.

I want to show them a good picture, as full of life as possible, and free from those conspicuous errors which mar so many of the Bible pictures which can be bought reasonably. Nothing is so cheap and convenient as a good word-picture. Make them see David, the youth, so slender and defenseless, stepping out from the crowd of cowering soldiers to meet the great giant loaded with armor and backed by a bragging host of

warriors. Make them tingle with his daring, and, as he declares his trust in God, how their sympathy goes out to him. How they admire and love his spirit. Be clear and quick with your picture, and, most of all, strong. Do not try to drive the moral home. It has started, and every time they hear of their brave shepherdboy in song or story, that atmosphere will be about him. God will make His sons victorious.

I do not attempt to teach much. I give the head-lines of Bible history from the Creation to the end of Solomon's reign. I occasionally talk of Jesus, but know that they cannot grasp much of his life, for it is so wonderfully pure and simple.

They learn little texts and verses, sometimes a short hymn in concert.

But, most of all, I want them to be happy, to feel at home, to love the church and its work, to feel that they are among those who must carry the world cheerfully onward toward its better life.—ANNE B. CAMPBELL.



OLYMPIA UNITARIAN CHURCH.

The first minister was Rev. John C. Kimball, who served from March, 1871, to May, 1872.

The second minister was Rev. David N. Utter, who served from April, 1875, to April, 1880.

The society was first organized March 24, 1872. The first church building was erected in the course of Mr. Utter's ministry. It was destroyed by a fire in 1882. The

society was practically reorganized in 1890.

The third minister, Rev. Napoleon Hoagland, began his connection with the society September 1, 1890, and still continues in that relation.

Other ministers who have served the society, but not as stated supply, were Rev. T. S. Eliot, Rev. Chas. Noyes, Rev. George H. Greer, Rev. S. A. Eliot, Rev. W. F. Copeland and Rev. Ernest C. Smith.

The second church building was begun in

the autumn of 1891, and is now nearly completed.

The cut shows the perspective of the new church building, corner Ninth and Franklin streets, Olympia, Wash., now nearly completed, taking the place of the old building destroyed by fire some years since.

The building was to have cost, completed and furnished, about \$7000; but owing to changes the society have been compelled to make in the foundation, on account of change in street grade and other unforeseen conditions, and loss of time occasioned by inclement weather, the cost of the building has been increased from \$2000 to \$2500.

In view of the foregoing facts we appeal to all the readers of THE GUIDON to assist us, and help forward that common work to which we are all pledged.

PILGRIM SUNDAY SCHOOL.

The usual festival of Pilgrim Sunday School came off very successfully on Tuesday, the 22d of December, at Union Square Hall. A committee from the Onward Club, assisted by members of the Onward Club Junior, had decorated the hall gracefully with fir boughs and red berries.

The children began to arrive by 4 o'clock, and were soon deep in the delights of the various games which were superintended by several young ladies, indefatigable in the cause of mirth and jollity. At 6 o'clock the grand march for supper began. An extra number of tables had been prepared by the ladies of the Society for Christian Work, where all the children were seated at once, and plied with the delicacies dear to youthful hearts, until even ice cream lost its power to charm, and nuts and figs palled. Meanwhile a great tree, loaded with ornaments, had been drawn forward into the hall, and lighted with many tapers, and, simultaneously with the re-entrance of the children, appeared Santa Claus, in an unusually frolicsome humor, who dispensed candies, gifts and merry jests liberally among the delighted children.

At half past 8 a charming little play was presented, entitled "The Swineherd." It

was the original work of Mr. Frank G. Burgess, a member of the Bible Class, and was written for the occasion. Fairies and gnomes appeared to aid the course of true love, a "milk-white princess"—that wonder and delight of all story-reading children—was wooed and won by a faithful swain, and the proud lady of honor and the valiant courtier were not lacking to make the children's interest complete. The entire play was written with a keen appreciation of what little folks love and long for, and was pervaded by a delightful flavor of improbability, and the charm of olden days, when kind fairies still conspired to help the good and unfortunate. It was excellently acted, and gave great pleasure and amusement to the large audience gathered to see it.

Dancing began at 10, and concluded the evening. It is expected from the returns made so far, that the festival will prove as great a success financially as it was socially.

The entire affair was in the hands of the Onward Club, who were greatly assisted by the energetic aid of the Onward Club Junior.

Mr. Wm. A. Darling, a constant attendant from its organization of the First Unitarian Church, died after a brief illness on Sunday, December 27th, at the ripe age of 85. He was a man of sterling worth, unobtrusive, and never asserting himself strongly, but always interested in the affairs of the church, and doing his part with quiet faithfulness. For a long time he has been one of the deacons of the church, and on the Sunday before his death officiated at the communion service. Mr. Darling had been continuously employed in the Custom House for thirty years, and his trim figure and quaint simplicity of dress, suggestive of a former generation, will be missed there. His wife, to whom he was tenderly devoted, died about two years ago, and it has been pathetic to see his loneliness. Mr. Darling was born in Leominster, Mass., and had resided in California since 1852. Funeral services were held in the church parlors on Monday afternoon, and the respect with which he was held was shown by the number of his friends and associates in attendance.

KNOWLEDGE AND FAITH.

Man cannot walk worthily or happily in this life with knowledge alone to guide him. What we know is very little. It cannot adequately explain the things which are palpable to our senses; how much less the meaning and purpose of things which though not seen or comprehended in themselves are yet felt to be real and eternal. Such are the inner constitution of nature, the moral issues of life, the providences of history, the problems so constantly presented by a universe of intelligence and law, order and development. In the great crises of human life especially; in moments of temptation and trial and soul agony, our knowledge and experience do not suffice for our need, and we are dependent on our spiritual trusts, hopes and loves.

Faith in God and his wise, just and tender government of the world is the foundation of human happiness, the motive power of humanity. The idea of God is demanded as an intellectual and moral center. It makes the history of the human race reveal a coherent, progressively unfolding, and providential intention. It gives us a key to our own selves; the assurance that we are not an inexplicable, isolated, "aimless unit of a soulless world," but charged with high responsibilities and designed for a sublime destiny. Amid the struggle and enigma of the moral life, belief in God sustains and comforts man. It invigorates his wavering will, transmutes suffering and sorrow into holy discipline and growth, awakens him to sympathy and thankfulness, patience and hope. It makes this earthly life beautiful with trust and fragrant with praise.—CHAS. W. WENDTE.

DR. MARTINEAU'S EPITOME.

Perhaps as good an epitome of the faith and hope of Unitarians as has ever been made is the following from Dr. Martineau: "We believe that when Christianity shall be reborn from its temporary eclipse, it will rise again with two commandments instead of ten—the love of God and the love of man; with the beatitudes in place of the creeds; with a doctrine of self sacrifice of the human heart

in place of a doctrine of atonement; with a belief in the incarnation of God in humanity in the place of the personal incarnation of God in Jesus Christ; and that by degrees, when that day shall come, man will be united to his Maker by tenderer, deeper and more powerful ties than yet have been known, and that religion will assert a power greater, more comprehensive, and more healing to man's differences, than the world has ever yet seen."

At the last meeting of the Directors of the Pacific Unitarian Conference the following gentlemen were elected to fill the respective positions: F. H. Knight, President; George E. Church and Samuel Collyer, Vice Presidents; Rev. Horatio Stebbins, Chairman Board of Directors; Rev. Thomas Van Ness, (whose office is at No. 822 Twenty-first street, San Francisco), Secretary; and Rev. C. W. Wendte, Treasurer. It was decided to hold the next meeting in Oakland.

Below we give statistics prepared by the Secretary of the Pacific Unitarian Conference for THE GUIDON, which show the condition of our Unitarian Churches on the Pacific Coast at the close of the year 1891: Property owned in 1889, \$302,000; debt in 1889, \$35,289; property owned in 1891, \$474,290; debt in 1891, \$65,040; attendance in 1891, 4000; Sunday School attendance 1891, 1758; Sunday School collections 1891, \$1257; appropriations to A. U. A., 1891, \$837.72. Increase in two years (October, 1889, to October, 1891) of Unitarian church property on the Pacific Coast, \$137,539.

Unitarianism has never stood so much for a church or denomination as for a movement—a movement for a broad, rational, progressive and practical Christianity, based upon the simple truths of universal religion taught in the Lord's Prayer, the Golden Rule, the Sermon on the Mount, and the two great Commandments of the Gospels—love to God and love to man.

CHRISTMAS SERVICES.

On the Sunday following Christmas two interesting services were held in the First Unitarian Church. The music in the morning was notably good. Gounod, Mozart, Handel, Sullivan and Verdi were the composers drawn upon, and, in addition to these vocal numbers, Mr. J. H. Rosewald played with much feeling a Larghetto by Mozart and an obligato to the Gounod "Meditation." Dr. Stebbins spoke vigorously and with a glow of poetic fervor on "The Meditation of Christ," lifting the idea from its dogmatic interpretation and filling it with life and light.

In the evening, the Sunday School took the lead and conducted a Christmas Musical Service, interspersed with responses, and addresses from Mr. Horace Davis and Dr. Stebbins.

The spirit of the meeting was fine and impressive, bringing out the true Christmas sentiment of good will and helpfulness.

The Unitarian Club will hold its next meeting this month, and the council has asked Rev. Chas. W. Wendte to offer the principal address, selecting his own topic. It hopes to number among its guests within the next few months Sir Edwin Arnold, Mr. John Fiske and President Eliot of Harvard.

The membership of the club is fixed by the constitution at 150. This limit has been reached, and at the next meeting action will be taken on extending it to 175.

The Channing Auxiliary has every reason to be proud of the success attending its annual holiday publication. The Wayside Inn Calendar was an original idea, and it was delightfully carried out. The sketches were uncommonly artistic, reflecting credit on the two young artists—both members of our society. The first issue of 500 was soon exhausted, then a second edition of 250, and finally a third of 250. The unexpected demand of the last few days of Christmas week could only be met in part, and now that they are not for sale, they seem more appreciated than ever. The profits on the venture will be about \$500.

The Unity Club connected with the Mission Church is studying "The Ten Greatest Novels." Among them "Anna Karénina" of Tolstoi has been chosen. As introductory to the study, Mr. Van Ness will deliver a lecture on January 19th (illustrated with stereopticon), entitled "My Visit to St. Petersburg and Moscow."

A TRIP TO KILAUEA.

Early one summer afternoon the steamer Kilauea moved off from Honolulu wharf; its passengers in gay spirits—all bound for the great volcano. Until Diamond Head was rounded the world looked smiling, but on the windward side of that old barrier, where the waves toss and lash each other like maddened furies, our buoyant feelings gave place to those of deepest melancholy. For more than two nights and a day we were a sombre crowd, save at lucid intervals when the steamer anchored off some island settlement to send small boats ashore;—*small* boats and very uncertain ones, we found them, when, on the morning of the third day, they bore us to a perpendicular ladder suspended from a wharf. "Catch hold and jump," cried a native, as a wave happened to lift us near. "One, two, three. All right. Next!" An ordeal; but only one of many, and soon forgotten as we rode through the tropical streets of Hilo to the hotel. The Volcano Company seems to have little consideration for sea-worn travelers, as clothes were scarcely changed and coffee swallowed when "Ombus" was announced, and nine o'clock saw us off bag and baggage for Kilauea.

The road lay first through a picturesque country covered with palms, banana groves, and fields of waving sugar cane, but ere long entered the wonderful jungle, wild and impenetrable as the kind associated with Stanley; the tall vine-entangled trees, interlaced and woven with dense underbrush, huge parasites clinging to the branches, and moss hanging from the bark. Nothing on the islands surpasses in beauty and luxuriousness this mammoth conservatory, where Nature with abundance of rain and tropical heat runs wild. What a blessing that Hawaii is

without reptiles and other dangerous animals—no need of Erin's patron saint!

At noon the noses and ears of a dozen mountain horses cropped out through the bushes; we made way with luncheon, and soon, clad in rubber ready for sudden rains, mounted the spare beasts whose "many fine points" Mark Twain describes, and single file, a Canterbury Pilgrim sort of party, ambled after the dusky guide through swampy woodland out into the open country. The trail a good part of the way resembles a small, very rocky brook, occasionally disappearing in a pond, which must be forded, but toward the end are many fine stretches for cantering. Most persons imagine the country exceedingly barren, in a vague way picturing rough lava beds for miles and miles. But not so. To be sure, the ground over which we travel is of lava, but 'tis old, and supports vegetation everywhere—at first only shrubs and grass, then a carpet of ferns extending far as eye can reach, and finally about three miles from the crater a jungle of tree ferns, twenty or thirty feet high, arching overhead and forming a veritable fairy land. The last mile leads over a soft, smooth road, with low plants on either side—ohelo shrubs, wild roses, and ferns a foot or two high. Not until we ascended a slight knoll and saw the Volcano House, surrounded by its stables and sheds, with steam escaping from wide cracks near by, could we realize the nearness of the crater; for not once on the journey had anything suggestive of a mountain been seen ahead, and the ascent had been so gradual that one was loth to believe he was five thousand feet above the sea.

In spite of the darkness and fog we could distinguish the black crater stretching southward, and saw by the distant glow where Goddess *Pélé* held her revels. Our gaze was not long continued, however, for after the sea trip, the long drive, the rain, and six hours on horseback, one's sense of appreciation is somewhat dulled, and we could do little but limp into the house, drop into chairs beside the generous log fire, eat supper, and roll into bed.

Late on the following afternoon, laden with

waterproof and alpenstock, the guide leading with supper, and a Kanaka bringing up the rear with lanterns for our return, we began the three-mile walk across the crater, going Indian file with quick steps down the steep sandy path, which extends about a mile and ends abruptly as the black lava begins. From this on, all was barren and desolate, and our pace was slower, for wide cracks had to be jumped, high rocks climbed, and walking is extremely difficult over that uneven, hard surface, now twisted and coiled, now fragile and crunching beneath the foot. The crater as one scans it is comparatively level, extending southward to the horizon, and on the other sides bounded by high walls or banks. Mauna Loa, enveloped in purple mist, lies peacefully to the west.

At five o'clock we came suddenly upon the pit—two thousand feet across and three hundred feet deep, with the lake of fire boiling furiously below. By daylight the surface of the lake resembled india-rubber or asphaltum veined with fire, suggesting a huge spider, or, as most of us agreed, a lotus leaf. The center was all of heavy liquid fire, roaring and surging, and bounding twenty feet high into the air. Standing on the ledge and looking off, one feels wafted back into times primeval. All is wild and grand and melancholy; melancholy because life is wanting—not an insect nor a blade of grass. For miles the black lava stretched, clouds lay around the horizon, the sun was setting over peaceful Mauna Loa, steam issued from neighboring cracks, and before us the molten underworld. All was on a grand scale, everything bespeaking greatness of purpose. The liquid fire rose and fell in a powerful way. Awfulness was written everywhere. And we so small, so helpless! Yet how strange that man, the last and highest creation, should stand there gazing at the shaping of chaos.

Night closed round, making the lotus leaf grow in distinctness and wildness, and reddening the sky above. All else was black and awful, yet clothed with untold fascination as we reluctantly breathed farewell, and left the scene to those mighty forces, which work steadily on year after year, moulding, refining and evolving a world.

L. M. B.

NOTES FROM THE FIELD.

OAKLAND.—The cold weather and the grippe have had their effect on the Sunday congregation and the church work. Mr. Wendte has been engaged in a discussion about the Deity of Christ in the newspapers with Revs. Dr. Coyle, McLeans, Dille and others of the local clergy. The controversy has on the whole been an amiable one, and the long discourses and briefer articles by various contributors seem to have been very generally read, and to have helped the liberal cause by provoking thought and diffusing information. The original sermon by Mr. Wendte, on "How the Man Jesus of Nazareth came to be worshipped as God," is to be printed in pamphlet form for wider circulation.

On Sunday evenings an interesting series of lectures is being given at the church by Stanford and California State University professors on living topics. There is a large attendance.

great success financially attended the enterprise of the ladies of the Oakland church. More than 2500 copies of "More Borrowings" were sold, and the end is not yet. At least a thousand dollars will be made on this edition, and a book of permanent value has been placed upon the market from which returns may be expected for a long time to come.

Rev. Kristofer Janson, the eminent Scandinavian novelist, poet, literateur and preacher, the friend of Björnsen, and pastor of a flourishing Norwegian Unitarian Church in Minneapolis, is to visit San Francisco in February. After a brief sojourn in Washington and Oregon cities, he will address his countrymen in San Francisco and Oakland on religious and literary themes, and it is hoped his visit may result in some form of liberal organization among them. On the 14th of February he will speak in the Oakland pulpit and also lecture for their society on "East of the Sun and West of the Moon." A charming speaker and admirable man, he ought to be warmly received by our people and pastors.

SAN BERNARDINO.—Rev. Henry F. Spaulding, late Secretary of the Unitarian Sunday School Society, is compelled by the health of his family to seek a new home on this coast. He leaves Boston this month. A cultivated and able thinker, of large experience in the ministry, with excellent organizing abilities, an interesting preacher and lecturer, a talented musician and agreeable gentleman, he will be warmly welcomed to our midst. His first stop will be San Bernardino.

PORTLAND, OR.—The new Unitarian reading-room seems to be growing in popular favor. We clip the following editorial from the *Oregonian* in reference to it:

The general policy of the Unitarian Church of this city, as announced in connection with the free library enterprise, is "to keep its rooms open as much of the time as possible, that it may serve the welfare of the community in the broadest way." The object is a worthy one, and the spirit that prompts it will be appreciated by the large and intelligent element in the community that finds the dry husks of theology most unsatisfactory food. The church of the future is undoubtedly that one which will get the closest to the people. It does not matter by what denominational name it is called, but it must give more attention to the needs of the world of to-day than to routine theology; more attention to the requirements of a progressive humanity than to the history of the apostles as they trudged barefooted over the sands of Mesopotamia; more attention to the daily requirements of the active mentality of the present than to the happenings of the past or the speculative possibilities of the future.

The reading-rooms opened last night should be welcomed by this community, not only as a quiet, congenial and helpful place of intellectual resort, but as a sign-board on the road to a broad and intelligent progress in church methods.

The Postoffice Mission has issued a neat New Year's greeting, containing selections from best authors. This it sends to all its friends.

SALEM, OR.—The dedicatory services of the new Unity Church is set for January 3d, and the program announces three meetings on that day. At the one in the morning, the church will be consecrated to "The Worship of God;" the afternoon service will be by the Sunday School children, and new members are to be taken into the church.

In the evening the church will be dedicated to "The Service of Man." Rev. Thos. L. Eliot and Rev. W. E. Copeland are expected to take part in these services. The pastor, Rev. H. H. Brown, has worked hard and earnestly to make a new church possible, and we hope to publish from him in the next GUIDON a history of the society and sketch of the church building.

BERKELEY, CAL.—On December 13th Mr. Van Ness preached to the Unitarian society in our town. At the conclusion of the regular services a congregational meeting was held, and an official statement read by the Secretary of the church, which showed that the Rev. E. B. Payne, of Leominster, Mass., had been unanimously called as the pastor. Mr. Van Ness, on being requested to state the action of the A. U. A., said that every congregation had a right to call to the pastorate such minister as best pleased the majority, and if Mr. Payne was the choice of the society, then he, as Superintendent of the A. U. A., would give Mr. Payne hearty welcome. The Berkeley church would have an appropriation from the A. U. A. of \$500, in virtue of the rule on this coast to grant that amount of financial assistance to a new church in its first year. In regard to the other \$500 promised, the time limit expired December 1st, and if application were made for it, it would have to be with the distinct understanding that it was for extra services rendered by the pastor towards the proposed Divinity School.

At the conclusion of Mr. Van Ness' remarks, our society voted to confirm its action in calling Mr. Payne, and we now look forward to greeting the Reverend gentleman here in California some time in the early part of January.

SAN FRANCISCO.—The Unity Mission, which was started by our Superintendent the early part of this year, has at last grown into a regularly organized church. On Sunday evening, December 20th, a constitution was adopted and the following *Declaration of Purpose*: "In the love of truth and the spirit of Jesus Christ, we, whose names are

hereunto appended, unite for the worship of God and the service of man." Forty two signatures are affixed to the constitution, and the following Board of Trustees elected: Ed. E. B. Smith, President; Dorville Libby, Treasurer; Augustus Tilden, Secretary; W. H. Loring, J. K. C. Hobbs, Ferdinand D. Ciprico, H. C. Bunker, J. J. Nachtrieb and F. G. Norman.

SAN DIEGO.—The *San Diego Union* publishes an excellent article, under the heading of "Sunday Topics," from the pen of Rev. B. F. McDaniel. The following quotation shows the general tenor of the article:

There is a large, divine intent in the intellectual movements of mankind. Let no one stand in fear of any honest search for the truth. Let men move out of the stagnant pools of old philosophies and theologies, out of the eddying circles of idle speculation, into the living streams of modern thought and life. Here a new country comes into view, inviting to larger and fairer views of truth, to broader and richer fields of moral endeavor, where men can meet as brothers and work together for the larger interests of humanity.

We cannot help noting right here what a publicity is given to our spoken word by the newspapers on this coast. In Los Angeles the *Express* publishes every week the sermon of Rev. J. S. Thompson. The same is true of the *Tacoma Ledger*, which publishes every Monday morning the sermon of Mr. Copeland. The Oakland *Enquirer* has frequent verbatim reports of Mr. Wendte's discourses, and all the more public utterances of Rev. A. G. Wilson, of Spokane, as well as those of Dr. Eliot, of Portland, are chronicled by the press. In the smaller towns this is equally true. Mr. Hoagland's talks are published every week in the Olympia newspaper. Mr. Gardner has at least a synopsis in the Fresno *Expositor* or *Republican*, and large space is given, both by the Santa Barbara and San José press, to the Sunday utterances of Rev. P. S. Thacher and N. A. Haskell. Our strength is thus greatly augmented. From the last yearly report of the Superintendent it was shown that on an average 4000 persons attend Unitarian churches on this coast, yet through the newspapers our ministers preach every Sunday to con-

gregations of ten and twenty thousand.

SACRAMENTO, CAL.—A series of services will be inaugurated in January to excite attention and arouse enthusiasm in liberal religion. Pioneer Hall has been rented for the purpose. Rev. Thomas Van Ness will be the first speaker, to be followed on January 10th and 17th by Rev. W. E. Copeland, of Tacoma, and on the 24th by Rev. H. G. Spaulding, of Boston.

ALAMEDA.—Rev. G. R. Dodson has been suffering from la grippe, but will be able to resume his duties through January. Much interest has been aroused in Alameda by the excellent lectures given on Sunday nights by Professors of the Leland Stanford University.

LOS ANGELES.—The following circular was issued by the Board of Trustees of the Unitarian church:

A meeting of the members of "The Church of the Unity" will be held at the Baptist church, southeast corner of Hill and Third streets, on Tuesday evening, the 8th of December, 1891, at 7:30 P. M. The object of the meeting is:

1st. To authorize the Trustees to contract an indebtedness exceeding \$500, but not exceeding \$20,000, for the construction of a church edifice, or for the purchase of a church edifice and lot, as the members may determine at such meeting by a majority vote of those present.

2d. To consider the proposition of the Trustees of the Baptist society for the sale to "The Church of the Unity" of the lot and house at the southeast corner of Hill and Third streets, and to determine whether such proposition shall be accepted.

Your attendance is earnestly requested.

In pursuance of this call a large majority of the members of the church attended the meeting. After a full discussion it was voted "to buy" instead of "to build." The lowest bid for the new church building is \$18,400. The Sunday meetings are as yet held in the Grand Opera House.

SANTA ANA.—During the months of November and December the Rev. E. R. Watson has been holding services in this town. Instead of hiring a hall, which would probably be cold, large and uncomfortable, he has very wisely held his meetings thus far in the parlors of one of the hotels, and has attracted a fair share of interest. Santa Ana is now ripe for a Unitarian movement. During the

past two years it has been visited and services have been held by Superintendent Van Ness, Rev. Eli Fay, and Miss Walsh. A large amount of literature has also been distributed, and it is therefore hoped that this movement led by Mr. Watson may eventually result in a permanent Unitarian Church.

ONTARIO, CAL.—Rev. Leslie W. Sprague and Rev. Lila Sprague have started services in this town. A parlor has been secured and a congregation averaging about thirty brought together. The hour for service is fixed at 3 o'clock, in order that Mr. and Mrs. Sprague may return to Pomona to conduct their evening meeting. It is as yet too soon to say whether this movement will take permanent shape, but we all feel encouraged by the enthusiasm shown, and the sermons on liberalism in religion are greatly appreciated.

POMONA, CAL.—Since the advent of Rev. Leslie W. Sprague much energy and enthusiasm has been thrown into our little society, and we now hope that the days of discouragement are past. It has been thought wise to remove from the large Opera House, which can be heated with great difficulty, and take again our old hall; and our meetings are now being held there. The congregation is steadily growing in number and the need of a building of our own is of primary necessity. The Trustees are now negotiating for the lot on the corner of Centre and Main streets (60x120). This is more expensive than the one originally bought, but will prove more convenient and satisfactory as a place for our church.

SANTA BARBARA.—The dedication of our new church has been unavoidably postponed on account of the delay in securing our organ. Mr. Thacher has been sick with la grippe. Our people consider it quite an honor that a member of this church has been elected President of the Pacific Unitarian Conference—our esteemed fellow townsman, F. H. Knight. He has been identified with Unitarianism from an early day. A staunch supporter of liberal religion in his Massachusetts home, he entered with interest into the work of building a Unitarian church here.

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Too many people at Christmas-time forget the past, ignore the future and are wholly engrossed in the *present*.

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SAN FRANCISCO

A simple termination often changes the entire meaning of a word. Sheen, for instance, is a shimmering light; but a brief termination makes it an Israelite.—LIFE.



GOSLIN—"Ah, I have a vewy bad headache this morning, doncher know."

CUSPID (a dentist, absent-mindedly)—"Why don't you have it filled?"

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"Gaze into yonder mirror and you'll get it," said she.

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 ELSE THAT ANYBODY WANTS.

THE GUIDON

Vol. I.

SAN FRANCISCO, FEBRUARY, 1892.

No. 7.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

PUBLICATION OFFICE, - - - 532 CLAY STREET
Subscription Price, 50 cts. per Annum.

Entered as second-class mail-matter at the Post Office at
San Francisco, Cal.

As a most interesting and valuable addition to our growing list of San Francisco charities, we welcome the HARRISON STREET BOYS' CLUB, recently organized and already doing good work in that rich field for missionary endeavor commonly known as "South of Market street." It is a courageous and earnest attempt on the part of its founders to extend a helping hand and cordial sympathy to boys whose home life has little refining influence; to interest them at just that age when so many take to the street, and to keep them to a better life by some forms of higher amusement. It is not improbable that the efforts of the young people who originated the club can get closer to these boys than those of others of riper experience, and it is to be hoped that the *comaderie* they aim at will make it seem less like a charity than a fraternity, whose good example we shall be glad to hear has inspired other similar efforts.

The Boys' Club is modeled after others of its kind in Boston and New York, though on a necessarily smaller scale. It is at present open two evenings and two afternoons a week for regular meetings, beside other incidental tea parties and lessons. The boys (numbering now about fifty) are engaged in hammock weaving; wood cutting, fret sawing, and other occupations are expected to be soon introduced.

The club will be glad to receive donations

of books, papers, toys or instruments suitable for light occupations.

DEATH OF MRS. MASSEY.

It is with deep sympathy and sorrow that we announce the death of Mrs. A. D. Massey, the wife of Rev. Charles P. Massey, of Sacramento. She was a rare woman, who won the respect and admiration of the community in which she lived, and the love of all who knew her. The following tribute from the *Record-Union* expresses the estimation in which she was held:

Mrs. Massey was one of the best known women of the county. She was a member of the directory of the Protestant Orphan Asylum, and an active and devoted worker in the interest of that noble charity. Mrs. Massey was not only a woman of tireless industry, but was constant in the doing of good to others. Her energy in labors of benevolence scarcely knew limits. She was a merciful, gentle and deeply sympathetic woman, a devoted mother and a loving wife. Very few, if any enterprises were there to aid the poor, to advance church work, to broaden social privileges and better community conditions, that did not have the aid of this good woman. Yet, withal, she was not presumptuous, and her home knew no neglect because of the calls upon her benevolence. She was notable as a hospitable hostess, and the circle that loved to gather in her home and sit at her board was one of wide extent, and composed of thoughtful, hopeful people, who reflected her disposition of kindness, charity and cheerfulness. She will be mourned by a host of friends, who will extend to her sorrowing husband and daughters their profound sympathy. Mrs. Massey was a native of New England, and had been a member of this community nearly twenty years.

"THROUGH A GLASS, DARKLY."

Though in Life's fabric there are often wrought,
In warp or woof, some threads of darker hue,
Beside the gold or silver I had sought
Had I the weaving of it all to do,

I trust, I know, that when at last is shown
My life all finished, and the pattern clear,
I shall but wonder that I had not known
The purpose in the sadness suffered here.

F. G. B.

SECOND UNITARIAN CHURCH.

The first annual meeting of the Mission Unitarian Church was held at Mission Music Hall on the evening of January 12th. About 150 persons were present, nearly all of whom were either members of the newly organized church or persons living in the Mission quarter of the city, more or less interested in this Unitarian movement. Rev. Thomas Van Ness called the meeting to order by saying that he did not quite see the fitness of having five chairs on the platform unless it was because, like Poo Bah, he filled so many positions that a chair was provided for the Superintendent of the A. U. A., another for the Secretary of the Conference, a third for the Precentor, a fourth for the Pastor and Janitor, a position which he had filled when these services were first started in the old Opera Hall. "As pastor, then, of this newly organized church I want to congratulate you on the start you have made. We call this our first annual meeting. To do so, we must stand up on our tip toes and stretch up, for, in reality, these services were started but ten months ago, and it was only last month that we definitely organized with constitution, declaration of purpose and roll of membership. I am glad to say that there are now 62 regular church members, and others present to-night who have expressed their desire to join, so that we can safely count on from 75 to 100. Our financial condition is excellent, as will be seen from the report of the Treasurer, which shows all bills paid up to date and \$163.75 now on hand.

"I have spoken of my many titles, but I don't begin to have as many as our respected guest who is here to-night, and who has done so much toward the success of our church. Some know him as a Regent of the State University, others again as a man of affairs, still others as the pastor of the First Unitarian Church. We know him best as our Bishop, whose presence always brings help and new courage. I now introduce the Rev. Horatio Stebbins."

Dr. Stebbins said that he had noticed from time to time how the church feeling

had grown here. At the start, when these services were first begun by Mr. Van Ness, it seemed as if there was little coherency to the particles. People came and went, the congregation each time changing. Lately he had noticed a religious spirit growing, the singing was hearty and the congregation did not fluctuate. He believed they had done a wise thing to organize, and he predicted a permanent and useful church. After speaking of the multitudinous duties of their pastor, he cautioned them against expecting too much of his time, and urged upon them their duty in giving allegiance to the cause, no matter who was the pastor or preacher. In conclusion, Dr. Stebbins spoke eloquently on what Unitarianism is, among other definitions saying that he liked that which called Unitarianism the religion of common sense.

Rev. Mr. Wendte of Oakland, who followed Dr. Stebbins, said he liked to think of Unitarianism, not simply as common sense applied to religion, but as religion applied to common sense. It was ours to touch and light up with enthusiasm the present hard realistic business sentiment of California, ours to give proper ideals to men who had outgrown the old.

Rev. Mr. Payne, the new pastor of the Berkeley Church, gave an account of his transition from the old to the new. When he "ran away" from California to take charge of a Unitarian pulpit in Massachusetts, there was but one Unitarian Church in this vicinity. Now, on his return, he was taking part in the establishment of a second church in San Francisco, and was himself the pastor of a new Unitarian Church in Berkeley, while around him were the pastors of the Alameda, San Jose and Oakland churches.

Mr. Dodson, who followed, spoke on the general subject of our faith, and wished God-speed to this new church.

At the close of these addresses the business of the evening was taken up. The Board of Trustees now serving were unanimously elected for the coming year, and a subscription list started.

The Olympia Unitarian Church

It is true it does not look like a church. That is not much. It looks as if it were built for several uses, and it was. From the kitchen in the basement to the pastor's study in what corresponds to the third story in the tower, every inch and corner nearly is built to be used, in not one but many ways, and on not one but many days. First is the basement, a few feet below the level of the street. The principal part of it is not the kitchen, which is only 14 feet by 26. The greater part is an auditorium 50 feet by 72, divided by sliding doors, so that it can be used for two large Sunday School class rooms, as desired. Opening into this auditorium is the lobby or foyer, 11 feet by 34, suitable for a class room, reading room, club room or library. Opening into this again is a vestibule, 7½ feet by 17, adjoining which is a gentleman's cloak room of the same size.

Going up stairs, you may ascend either the narrow stairway in the rear or the large one in front, near the corner which supports the tower. Suppose you choose the broader way, a few steps take you to a landing, from which you can either pass out upon the street or go up stairs. Besides this entrance to the auditorium up stairs, there are three others from the outside, the largest one fronting Ninth street, near its intersection with Franklin street. So the church has an "abundant entrance."

Passing up the broad steps from the main entrance outside, you first enter a vestibule 7x11 feet, which opens upon a foyer and ladies' cloak room, 7 feet by 25. Then you pass to the

auditorium, a large, well lighted room, with high ceiling, showing supporting trusses, and two large windows facing each of the two streets. The auditorium is nearly square, being in outlines 48 by 50 feet. It has an inclined floor to within a few feet of the rear, and faces a platform or stage 14 by 25 feet, which is flanked on one side by a dressing room 12 by 12 feet, and on the other by a choir alcove of like dimension. Then there is a large gallery, capable of furnishing 175 sittings. This, with the main auditorium, which can accommodate 400, together with

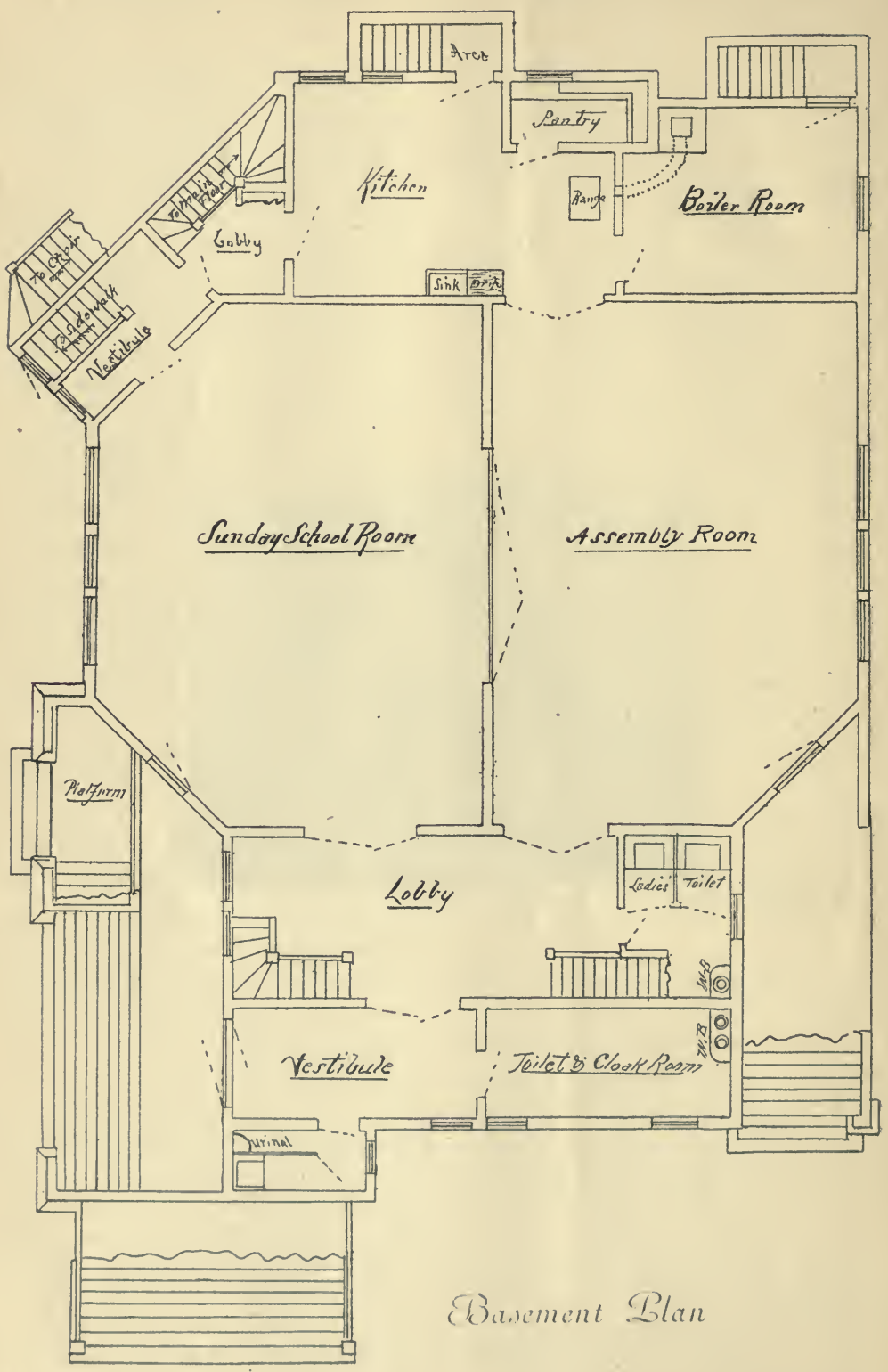


the foyer, would easily accommodate 600 on special occasions. The auditorium and gallery are both to be seated in the same style of opera chairs.

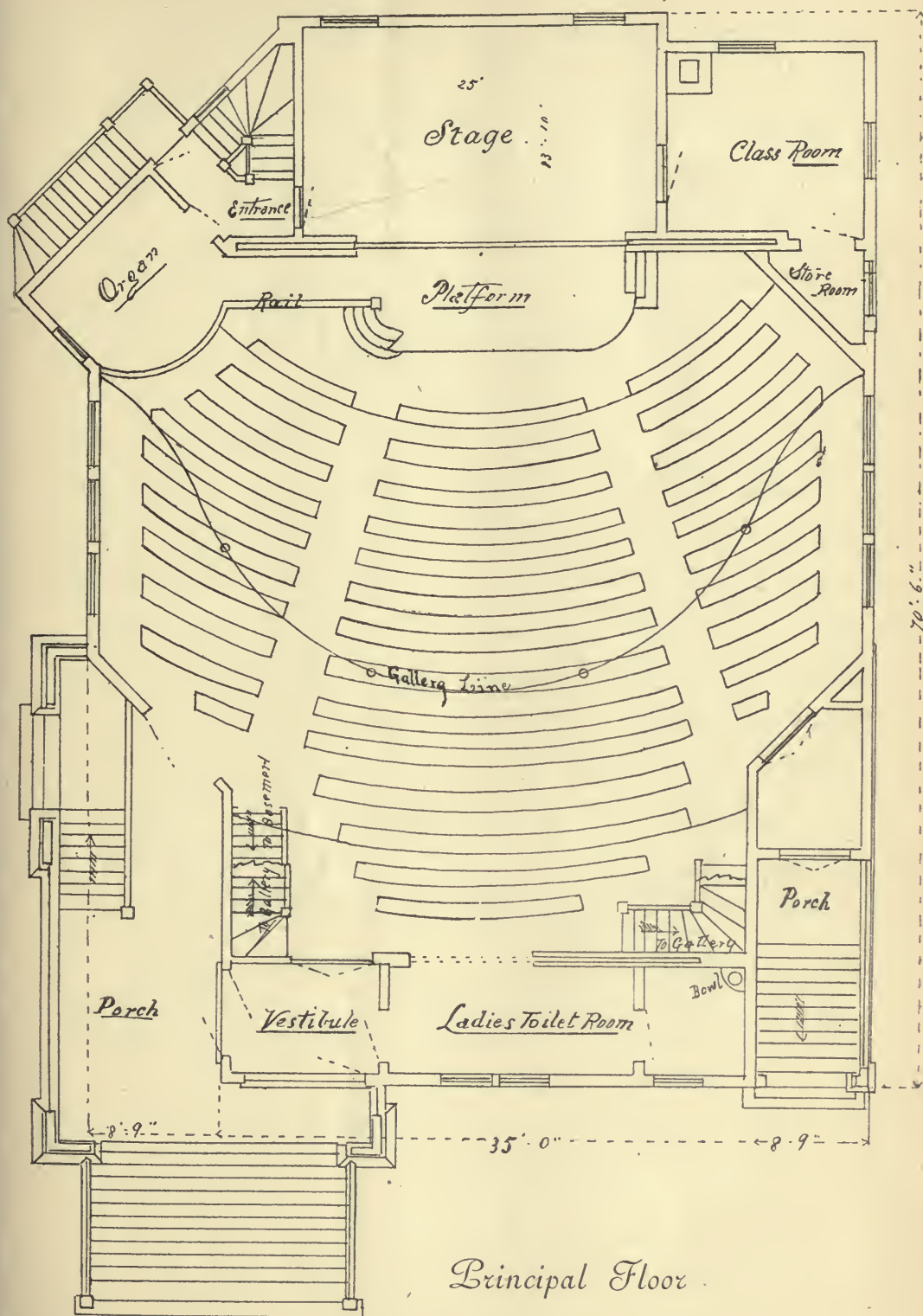
The pastor's study in the tower commands inspiring views of the city, forest, mountain and bay, and it is as it should

be, a nesting place for sound and wholesome, broad-gauge views. The building will be lighted by electricity and heated by steam. Completely furnished, the present indications are that it will cost about \$7000.

A few words as to the history of our Society: The first minister was Rev. J. C. Kimball, who served from March 1871, to May, 1872. The second minister was Rev. David N. Utter, who served from April, 1875, to April, 1880. The Society was first organized March 24, 1872. The first church building was erected in the course of Mr. Utter's ministry. It was destroyed by a fire in 1882. The Society was practically re-organized in 1890. The third minister, Rev. Napoleon Hoagland, began his connection with the Society September 1, 1890, and still continues in that relation.



Basement Plan



Our Appeal

The Olympia congregation earnestly appeals to all Unitarians and those interested in the spread of liberal religious ideas, for financial help. The struggle to establish this Unitarian Church in the Capital of the State of Washington has been a long and hard one, and now when success is almost ours, we feel it a necessity to call on outside friends. The individual members of the Society have done all they can before sending out this appeal. If all to whom this circular comes, will in response, send us but one dollar toward the building fund, we shall be able to celebrate our Easter Service, free from debt, and happy in the future opportunities for useful work. Contributions can be sent to

REV. NAPOLEON HOAGLAND,
Pastor.

—OR—

JOSEPH CHILBERG,
Secretary.

The report of the Sunday School showed 78 members enrolled and an attendance averaging 55.

The Unity Club has a membership of 47, and holds bi-monthly sessions. It is growing in popularity, and hopes to do much to stimulate the intellectual life of the community.

A CHURCH TRUST.

Why not? The only objectionable trusts are those that injure the people not in them. A church trust would not be subject to the same criticism, for the reason that it deals in spiritual commodities, and those are not easily "cornered," to the injury of those not in the "combine." Besides, the avowed and real object of the church, so far as it has any, is to serve the higher interests of all people.

By speaking of a church trust, I mean a more complete combination for effecting the purposes of the churches so represented.

In the Unitarian denomination much is lost to the general purpose and work of the same by failure to work together for the common weal. At critical periods in the history of churches, old or new, an insignificant amount of financial help from the members of all the Unitarian congregations throughout the country, that assemble from Sunday to Sunday, may save an entire society from organic death. *Post mortem* charity is scarcely kind, and is extravagantly costly. Many of the societies helped would themselves be in a condition to help others later on. This is an age of co-operation and perpetual help. As a denomination we have scarcely begun to utilize this principle. An average contribution of one dollar from those attending Unitarian services next Sunday throughout the United States would be ample to build a well-appointed, commodious church home for a new society struggling into existence in some promising field.

Half the amount indicated would be all that many societies would need. Sometimes a church building burns down. At best, the society, unless it be unusually strong, is crippled for years. The chances are that it will die of a lingering death. One

dollar from all, or perhaps half, the attendants at the Unitarian services throughout the country on the following Sunday would, in many cases, be sufficient to restore the loss and lift the prostrate society again on its feet.

I want to ask the wiser heads in our denomination if some such mutual help and mutual insurance is not desirable and practicable?

In a case where outside help is needed, and such assistance seems to be an economy for the denomination at large, the State Missionary or Superintendent of Churches for that district may guarantee the worthiness of the claim in the appeal made to the churches. The money received may be acknowledged in one of our Unitarian periodicals in addition to the direct acknowledgements from the society to the persons or churches contributing. Would not this be making a practical application of our religion of brotherhood and co-operation in good work?

Then, too, it would make and strengthen fraternal ties between the churches, between the strong and the weak and between societies distant from each other. The notice of such appeal may be given in a three-minute announcement, and on the following Sunday, or at some stated time thereafter, the collection may be taken. The minister or President of the society may forward the amount direct to the minister or President of the society to be helped. I do not think this would trench upon the income of the A. U. A. to any appreciable extent, and it would have the advantage of a direct appeal to help a particular society out of a present difficulty before it has lost its courage and its virile strength.
—NAPOLEON HOAGLAND.

On Sunday morning, January 17th, a special "Mercy Service" was held at Pilgrim Sunday School. The children had been asked to read "Black Beauty" in preparation for the lesson, and famous deeds of mercy in history and literature formed the topics of the class lessons. A few wise words from Dr. Stebbins on the same subject closed the service.

WOMEN'S UNITARIAN CONFERENCE OF THE PACIFIC COAST.

At a meeting of the Executive Board of the Women's Unitarian Conference, held in the parlors of the Hotel Pleasanton, on January 16th, the following resolution was unanimously adopted, absent members in Washington and Southern California sending written votes:

"That the Executive Board co-operate with the American Unitarian Association and the Pacific Unitarian Conference, in establishing and sustaining rooms in San Francisco, as Unitarian Headquarters, employing there a woman who shall, if occasion offers, also do missionary work, near or remote, by correspondence or travel, at the discretion and under the superintendence of the Women's Unitarian Conference,—our share in the whole expense of rooms, salary, etc., not to exceed \$200 per annum."

After the adoption of this resolution the Secretary was requested to communicate with the A. U. A. and the P. U. C., asking their co-operation in this movement, the importance of which can hardly be overestimated.

It is intended that other Unitarian organizations, both near and remote, shall ultimately be represented in these rooms, contributing toward the expense, and sharing in the benefits; but it was deemed advisable to begin with only three—those three to *monopolize* the glory of having assisted at the experimental stage of the undertaking; likewise, that the headquarters are to be under the control and management of the W. U. C., but they, on the other hand, pledge themselves faithfully to advance the interests of all organizations represented in the rooms, and to account accurately for all moneys expended.

The need of such headquarters in San Francisco has long been felt by both laity and clergy. The latter, especially, desire a meeting-place, centrally located, where they can discuss matters of common interest; while, to *all*, such rooms, if once established, will be a rallying-ground of the Faith.

The women of the Conference are to be congratulated that they have thus taken the initial steps.

The Executive Board of the Women's

Unitarian Conference of the Pacific Coast is now complete, as follows:

President, Mrs. S. K. LOTHROP, of East Oakland.

First Vice President, Miss ELIZABETH B. EASTON, of San Francisco.

Second Vice President, ————.*

Third Vice President, Mrs. LEVI GUPTIL, Whatcom, Wash.

Recording Secretary, Miss SOPHIA A. HOBE, San Francisco (604 Capp street).

Corresponding Secretary, Mrs. GEO. H. MURDOCK, Alameda, Cal.

Treasurer, Mrs. A. G. FREEMAN, Oakland, Cal.

Directors for California, Mrs. ELI FAY, Sierra Madre; Mrs. E. O. SMITH, San Jose.

Directors for Oregon, ————.*

Directors for Washington, Mrs. THOS. SLADE, Whatcom; Mrs. A. P. COOPER, Whatcom.

* There being as yet no branch in Oregon, the places which should be filled by officers from that State are necessarily left blank.

At present there are eight branches of the Conference, two in San Francisco, and one each in Oakland, Alameda, San Jose, San Diego, Los Angeles, and Whatcom, Wash.

The objects of the Association, as set forth in the by-laws, are "to bring the women of our faith, resident on the Pacific Coast, into close acquaintance, co-operation and fellowship," and "to aid the work of the Pacific Unitarian Conference, by advancing and supporting the ideas of the Liberal Christian Faith." To this end, the Directors earnestly request that all women desiring further information as to the Conference and its work, address the Secretary, who will be happy to send copies of the by-laws and to give any information in her power. It is hoped that many new branches will be formed during the coming year, and that thus the cherished wish of the women who projected this organization may be realized—the bringing into touch with one another all liberal-thinking women from the British border to the Mexican line.—E. B. EASTON.

The weight of the universe is pressed down on the shoulders of each moral agent to hold him to his task. The only path of escape known in all the worlds of God is performance; you must do your work before you shall be released.—EMERSON.

SPIRITUAL LIFE.

We find the need of the uplifting influence of Liberal Christian thought, especially in one element, the apathetic and indifferent. I am no pessimist, but I cannot shut my eyes to the vast sea of materialism which surges up around me at times. I am constantly brought in contact not only with a class of women to whom the weekly matinee is as much a necessity as is the dram to the toper, not only with the still higher class whose minds are completely absorbed in housekeeping and social visiting, but with a still higher and fully as large a class of women whose highest concern is the intellectual, the literary life; keenly alive on intellectual subjects, reading with avidity every new book, devoting themselves to literary clubs and study classes, they seem utterly indifferent to the highest spiritual and religious themes; their lives are good and pure, and they perhaps discuss moral questions as abstract propositions; but no sense of *personal responsibility* for the spiritual advancement of the world has ever yet dawned upon them. It is against this great wall of indifference that we ought to place ourselves to-day.

Let us cherish *positive* convictions in spiritual things; let us by every possible means persuade others that there is a vast world of spiritual life above the *merely intellectual*, and that only so far as the intellectual is pervaded by the *spirit* it is of real value.—ELIZABETH B. EASTON.

[From her annual report as Acting President of the Women's Unitarian Conference of the Pacific Coast. Read at Los Angeles, October, 1891.]

A number of complaints have reached the editor of THE GUIDON recently, from people who have subscribed but not received their paper, and those to whom the paper does not come regularly. We regret these occurrences, but plead in extenuation our extreme youth, and our honorable intentions. If those having any cause for dissatisfaction will correspond directly with "EDITOR GUIDON, 532 Clay street," we will promise immediate attention and satisfaction in the future.

Miss Susan Hale, sister of Edward Everett Hale, has been giving a series of very interesting readings at the Unitarian Church, under the auspices of the Society for Christian Work. "The Vicar of Wakefield" and "The Children of the Abbey" were warmly received, and Miss Hale's original monologue, "The Elixir of Youth," produced great merriment. Miss Hale is a charming reader, and the bits she gives us from quaint old books, linked by a few graceful words of her own, are delightful, while giving us the satisfying sense of a closer acquaintance with the literature of a by-gone generation.

UNITARIAN CLUB.

A regular meeting of the Unitarian Club of California took place in the handsome dining-room of the Palace Hotel on Wednesday evening, January 20th, 1892, and was attended by nearly one hundred members. President Symmes was in the chair, and after the dinner gracefully introduced as the first speaker of the evening Rev. Charles W. Wendte, of Oakland, who addressed the club for half an hour on "Patriotism and Religion." These two sentiments, the speaker said, had characterized the peoples of all ages. He gave a rapid survey of the history of the chief nations of antiquity—the Greek, Roman and Jewish peoples—and the ideals which actuated them. These nations were narrow in their sympathies, and regarded other peoples as strangers and barbarians. The teaching of Jesus, on the contrary, was universal, and His great follower, Paul, taught that God had made of one blood all nations, and that, under Christianity, there is "neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free." Throughout the Middle Ages the patriot was replaced by the devotee, and the type of man most admired degenerated into an emasculated sainthood. The rights of man were trampled under by despotic rule until after the Renaissance, when the ecclesiastical gradually gave way to the secular state. Religion and patriotism are to be looked upon at the present day not as irreconcilable enemies, but as firm, steadfast

friends, and they both have as their object to develop what is best and highest in man.

The speaker criticised the tendency prevalent in some sections to imitate foreign dress, manners and accent. He regretted that some teachers of youth are lacking in true patriotism, and do not give their own country and its institutions their rightful place. The order of devotion should be, first to the fireside, next to the country, and then to humanity.

Mr. Wendte devoted the closing part of his address to the controversy between the United States and Chili. He felt that a war without sufficient cause would be a sad prelude for the Columbian Exhibition next year, to which we have invited all nations to come to celebrate the peaceful victories of mind over matter. We should rather give to the world a lofty example of moderation and forbearance, and show the great Republic at its best. We should take the lead among the nations in supporting those principles of international law and arbitration to which we have recently given a new adhesion. Finally, our country owes it to the Christian religion to exhaust all possible means to avoid strife before plunging the people of two sister republics into a disastrous war. In closing, Mr. Wendte spoke eloquently of the American army and navy.

Rev. E. B. Payne, of Berkeley, followed Mr. Wendte and made a pleasing impression upon the club. He did not agree with Mr. Wendte in believing that the Chilian trouble had been entirely without cause, and he did not believe that our government was allowing us to drift into war. We were only demanding that justice and fair treatment which we have the right to ask at the hands of any nation. Passing from this topic, he observed that we should demand as citizens that the nation should be worthy of our love and devotion. Religion came in here to teach us that our aims as a country should not be entirely material, and to give us nobler conceptions of duty. Much is expected from America, and we should see that our country's lofty mission is fulfilled. Mr. Payne

made a point on Mr. Wendte, that while the latter spoke eloquently of peace, it was generally understood that Oakland was in a state of war over theological questions.

General Ruger of the United States Army spoke first for the laymen, and expressed his opinion that the war with Chili was largely in the newspapers. He said that patriotism was inherent in the American people; that we had come from patriotic stock—from England, Germany, Ireland and Scandivaian countries. He thought that the American people were developing an independence and freedom from partisanship which would place the welfare of the nation at all times above mere party advantage. Alluding to our material advancement, he said that, while, like the boy, the nation must first make bone and muscle, we shall ultimately have the finest development of true patriotism that the world has ever seen. One indication of this appears in the growing demand that the curse of party contention for spoils only shall pass away. As regards religion, the speaker said that charity had had a great growth even in his day, and he firmly believed that both patriotism and religion were growing steadily upward.

The subject was next treated from a layman's standpoint by Mr. John P. Irish. A large part of his talk was taken up with the Chilian trouble, and he desired the members of the club to carefully consider the facts and fairly decide the matter in their own minds. He thought our government had been led into a wrong position in the *Itata* affair, and that there might be some cause for the hostile feeling of the Chilians toward the United States. We should remember that Chili had just passed through a bitter civil war, and we should be more lenient toward her on that account. In order to make our government respected by foreign nations we should send as our representatives to them thorough Americans—men of character, and not men selected on account of their influence in local politics.

Capt. Chas. A. Woodruff of the United States Army contrasted at some length and

with great earnestness the ideas of Religion and Patriotism, attempting to prove by many historical examples that they were antagonistic.

This address called out a fine reply from Rev. Dr. Stebbins. We are sorry that our readers cannot have it in full as it was given. Speaking of the harmony between Religion and Patriotism, he asked of General Ruger if the soldier's ideal was not the same as the Christian's—"self-sacrifice, that leads young men to advance in platoons of fire and lay down their lives like bouquets of flowers at the feet of the nation."

Mr. Alfred Wilkie sang three selections during the evening, which added greatly to the pleasure of the occasion.

The limit of membership for the club was increased to 175, and as a dining-room has been found where, if necessary, 300 persons can be accommodated, there seems to be no reason why it should not be still further extended.

APPREHENSION AND COMPREHENSION.

There are some things which we know in a general and unscientific way, yet know them as truly as if we could define them with mathematic precision. It was one of the sayings of Augustine, "If you do not ask me what time is, I know; if you do ask me, I do not know." That was his way of saying what we all sometimes say, "I know, but I can't tell." Whatever is understood or comprehended can be expressed, all else is apprehended, known, felt, believed, but not defined. The understood is but a small domain of our knowing, and the apprehended is greater than the comprehended. Is it said that we do not know God? True, we do not know all about Him, but we know something about Him; and we do not know all about one another, but we know something about one another.

The understanding is the vestibule of the mind! Uncover thy head and enter the temple of the soul! Behold the power, the beauty and the love! If we had nothing but understanding how little should we know or think or feel!—HORATIO STEBBINS.

NOTES FROM THE FIELD.

BERKELEY. — The Unitarian movement has obtained its foothold in this university town. The arrival of the Rev. E. B. Payne, of Massachusetts, to fill the pulpit of the First Church, has been followed by such direct and important consequences that even the most timid members of the congregation have become courageous. Mr. Payne has proved to be just the man that the church needed. His ability, quickly recognized, has so increased the attendance at the Sunday morning service that the seating capacity of the hall, which can hold 150 people quite comfortably, has been taxed—a jump from a former attendance hardly ever exceeding 50—but Mr. Payne is nothing if not a worker. He has already interested himself in the Sunday School work, which has been lagging lately, the average attendance being less than 50; but this is but the beginning of Mr. Payne's influence upon the activity of the church. The ladies have already had several meetings to discuss the advisability of starting a Ladies' Auxiliary, and the prospects of their definitely organizing are very good. The membership roll now contains about 60 names, with a chance of many accessions in the near future. Whatever the congregation may lack in numbers it certainly makes up for in a complete and enthusiastic unanimity of sentiment as regards Mr. Payne. From the time when his name was first suggested for the pulpit until now there has not been the slightest friction or jar. Every action that was taken was done by unanimous consent of the members, and now that the man they chose has exceeded their expectations, no word of regret has come from any one. It is under very favoring auspices, therefore, that the Berkeley Church starts upon its active career.

LOS ANGELES. — The following persons now comprise the Board of Trustees of the Church of the Unity: Messrs. Judson, Dobinson, Ferguson, Shaffer, Butler, and Mrs. Simpkins, Mrs. Fitch and Miss Harriet E. Dunn. On Friday, January 21st, a "house-warming," as it was called, was held in the

Unitarian Church (which was recently bought from the Baptists). Among other speakers, Rev. W. E. Copeland, of Tacoma, brought fraternal greetings and congratulations from the North. The congregations, so far, have been fully up to the average of the best attendance in the Grand Opera House, and it is now made possible to reorganize the sub-organizations. Mrs. Harriet E. Dunn has again taken charge of the Sunday School. The various woman's societies are being consolidated under one name. A large number of the ladies have handed in their names for membership.

OAKLAND.—The theological controversy on "The Deity of Christ," which has been waged so earnestly for the past four weeks in Oakland, between Rev. C. W. Wendte on the one hand and five or six orthodox pastors and the Universalist minister on the other, has come to an end. The Unitarians regarded it as an excellent missionary opportunity to bring their views before the people. Some thirty or more sermons and newspaper articles were one result. This is the kind of a revival the Unitarian believes in.

The new church is certainly a busy hive of industries—no less than fourteen services, lectures and meetings of one kind or another, being held therein during the present week, including lectures by Professors Howison and Gayley, Miss Harriet Stevens, Mrs. C. Perkins Stetson, a reading by Miss Susan Hale, "Lend a Hand Club," etc.

Rev. C. W. Wendte has a class of 75 or more, which meets immediately after the Sunday morning service.

Rev. Oscar Clute, now President of the Michigan State Agricultural College, is visiting friends in Oakland.

One of the pleasant surprises of the Christmas season was the gift of a beautiful, framed etching of the Stratford-on-Avon Church to the Oakland Church parlors by the ladies of the Society for Christian Work of the San Francisco Unitarian Society.

The Christian Endeavor Societies of Oakland recently held a meeting, from which reporters of the press were excluded, and whose

principal business seems to have been to pass a resolution to prevent Unitarians and other liberal Christians from becoming members of the organization. The following was the action taken: W. G. Langdon, of the First Presbyterian Society, offered the following amendment to the Constitution and By-Laws:

"Only Endeavor Societies belonging to or connected with Evangelical Churches (meaning by 'Evangelical' personal faith in the divine human person and atoning work of our Lord and Savior Jesus Christ, as the only and sufficient source of salvation), should be or can become members of this Union."

The object of the amendment was to exclude the Universalist and the Unitarian societies from membership in the Union.

Rev. S. Goodenough, pastor of the Universalist Church, stated that their society accepted the amendment as an expression of their belief, and the delegates would vote for it.

After a discussion, the amendment was unanimously adopted as read.

As no Unitarian Christian Endeavor Societies exist in California, as none have been contemplated, this action is a purely gratuitous exhibition of intolerance. So far as the Universalists are concerned, we shall await with interest whether Mr. Goodenough truly represents them, and whether they are willing henceforth to forego their birthright as liberal Christians, or to be marked as Evangelical or Orthodox believers.

PORTLAND, OR.—The following series of evening sermons is announced in the neat weekly calendar which the Church of Our Father publishes:

- | | |
|--|--------------------------|
| Jan. 10—The Radical Difference Between Liberal Christianity and Orthodoxy, | DR. ELIOT |
| Jan. 17—The Bible: What is Its Inspiration and Authority? | DR. ELIOT |
| Jan. 24—The Unitarian Belief About Human Nature, | DR. ELIOT |
| Jan. 31—The Nature and Attributes of God, | DR. ELIOT |
| Feb. 7—Vesper Service, | |
| Feb. 14—The Unitarian Belief About Jesus Christ, | MR. WILBUR |
| Feb. 21—Sin, Punishment and Salvation, | MR. WILBUR |
| Feb. 28—The Fundamental Agreements Between Liberal Christianity and Orthodoxy, | DR. ELIOT and MR. WILBUR |

The Post Office Mission, which maintains a free reading-room, has just issued a neat card for general distribution. It gives the names of the 47 magazines and newspapers always on hand, states the hours when the rooms are open, and cordially invites all persons to spend their evenings at the parlors.

Mrs. E. F. Davison, the Librarian, reports the attendance increasing.

Under the auspices of the Literary Society of the Scandinavian Unitarian Church a fine entertainment was lately given in the new Arion Hall. The large hall was filled, every seat being occupied, both in the galleries and on the main floor. The stage was decorated with the three Scandinavian and the American flags. The programme was an excellent one and was well rendered. Mr. Klinzenberg's piano solo was received with enthusiasm. The Scandinavian quartette is considered one of the finest singing quartettes on the Pacific Coast. Their singing on this occasion was excellent. The pastor, Rev. John L. Ericksen, presided, and made the speech of welcome. The Scandinavian church has made wonderful progress since it was organized three months ago. It has more than doubled its membership. Plans for a church building are being discussed, and a committee will this week be appointed to make the necessary steps in that direction.

SALEM, OR.—The electric cars were crowded Sunday morning, January 3d, with the church-going crowds destined for the unique structure erected by the Unitarian Society, the past year, at the corner of Chemeketa and Cottage streets. It will be of interest to note that the Society was organized by a few persons April 25, 1889, and the corner-stone of the building, now formally occupied by several hundred people, was laid July 14, 1891.

The interior of the church is finished in oiled natural woods. The ceiling is divided into sections by three solid fir architrave braces girded up in a most substantial manner. Between these divisions dormer windows of stained glass pour in the light. On the north and south sides are parterres of

colored corrugated glass. A gallery runs across the east end, separated, if desired, by rolling screen curtains of wood. The walls are unpainted, and here appears the only defect in an almost perfect architectural ensemble. This and other finishing touches will no doubt in time be put on.

In the basement are kitchen, store-rooms, an unfinished lecture-room and perhaps library and gymnasium. When these details are completed this will indeed be a church home. The entrance from Cottage street is a pleasing one. A square hallway, finished in Oregon pine, California redwood, native ash and oak rails—a central stairs leading into the basement—on either side a stairway rising to the main auditorium, and school-room above.

A large and fashionable audience filled the new church even to standing-room at the morning service, when the structure was formally dedicated to the service of God. The comfortable opera chairs, arranged in semi-circle, held an audience that thoroughly enjoyed the pleasantly lighted and nicely warmed room.

Hubert Thompson and Harvey Jordan ushered and T. L. Eliot, D.D., of Portland, Or., delivered the dedicatory sermon, choosing his text from the 27th Psalm, 4th verse. He emphasized the importance and dignity of worship and a reverential spirit. Dr. Eliot's style is very impressive, and he rises in sympathy with the earnestness of his convictions into genuine eloquence all through his delivery.

The choir sang "The Ark of the Lord and the Fullness Thereof." Leo. Willis, as Chairman of the Building Committee, then made a statement of the financial standing of the Society. The resources of the church had come from about fifteen members; three purchased the lot; \$5395 was the contract price of the building; there was over \$3000 of other expenses—in all \$8435—or, with the lot, \$10,000. This was all paid but \$1950, of which the Ladies' Aid Society would pay \$450, leaving \$1500 to be raised.

Rev. W. E. Copeland made a strong appeal to those present to add their contribu-

tion to the fine showing made by Mr. Willis. Mr. Brown stated that this was the first time that a public contribution had been taken up for this Society. He said if means were at hand the Society proposed to erect a building that should be an open door day and night to young and old who had no place to go except the saloon and street.

At the afternoon service twenty-two persons united with the church, and a children's dedication service was held.

In the evening there was a large audience at Dr. W. C. Copeland's service.

Five hundred dollars was announced as subscribed at the morning service, and more was signed at the evening service.

SEATTLE, WASH.—The Seattle Unitarian Society is in a flourishing condition, under Rev. William G. Eliot, Jr. A religious study class, for adults, is largely attended, and is engaged on "The Era of the Reformation." A fraternity has been formed among the young people who have been studying Holmes and Bryant, with evenings intermingled for sociability and music.

The generosity of seven friends in San Francisco has provided the society with 100 copies of the Revised Service, Hymn and Tune Book of the American Unitarian Association. They arrived and were promptly labeled and put in use with the new year.

The pastor, on the 10th inst., preached on "The Liturgical Service," and on the 17th Mr. Joseph Shippen gave an address on "the music and hymns and their authors." In the evening of the 17th Rev. Thomas L. Eliot, D.D., filled his son's pulpit, and the clear and forcible doctrinal sermon was published in the next day's leading paper.

A course of lectures (five) is planned to begin on the 22d, by Rev. Christopher Jansen, of Minneapolis, at which the music will be given by the Norwegian Sagatun (a chorus of ten male voices), to be followed by—

Jan. 29, JOSEPH SHIPPEN, Esq., on "Benjamin Franklin, the Wise Man of the Eighteenth Century.

Feb. 5, Rev. H. H. Brown, of Salem, Oregon, on "Evolution Demonstrates Immortality."

Feb. 12, Rev. Herman Haugerud, of Puyallup, on "Norway—Its People and Customs."

Feb. 19—Rev. Wm. G. ELIOT, Jr., on "Hebrew Home Life and its Influence on Modern Homes."

SACRAMENTO.—Services have been maintained in this city during January, though it is not as yet settled whether they will be continued or not. Rev. W. E. Copeland occupied the pulpit for two Sundays, followed by Mr. E. C. Houston of Spokane. Mr. Van Ness, the Superintendent, who was with us last Sunday morning, called together a meeting of those interested, and requested expressions of opinion as to the future. The sentiment seemed divided — some urging strongly the need of continuing Unitarian services, others maintaining that the present Congregational Church was so liberal in its tendencies as to make a Unitarian Church unnecessary.

SAN BERNARDINO, CAL.—Rev. A. J. Wells, for many years a prominent minister in the Congregational Church in Southern California, has withdrawn from that denomination to unite with the Unitarians. On the 10th and 17th of January he preached to the Unitarians at the Church of the Unity, Davis Hall, and upon the latter date he was offered the pulpit here, which he has accepted, and will begin work in this place early in February. He preached in the afternoons of the same days at Redlands, with a bright prospect of organizing a Unitarian Church there.

SAN JOSE.—The new Unitarian Church is now sufficiently far along toward its completion to show its proportions and style of architecture. Standing as it does on St. James square, in the heart of the city, it attracts much attention, and is considered one of the best adapted buildings for its purpose in the State. The Trustees confidently count on being able to hold the Easter services in the large assembly-room, even though the rest of the church is not fully finished by that time. It is hoped that the Unitarian Club of California will hold its April meeting in this city, and thus add to the celebration of the new church.

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Mrs. Callahan: "I want to get a pair of shoes for
my little bye." Clerk: "French kid?" Mrs. Cal-
lahan (indignantly): "Indade not; he's me own son,
born an' bred in Ameriky."—LIFE.

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word "appetite," after a pause said: "I know, sir;
when I'm eatin' I'm 'appy, an' when I'm done I'm
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watched the proceedings with keen-eyed interest for
some time, and then whispered to her mother:
"Mama, which is God and which is Dr. 'Tebbins?"

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THE GUIDON

Vol. I.

SAN FRANCISCO, MARCH, 1892.

No. 8.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
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The Society for Christian Work,
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The youngest of our ministers on this Coast, Rev. E. M. Wilbur of Portland, with that courage which youth seems to possess so pre-eminently, has boldly seized our denominational Guidon, and planted it far in advance of any position yet taken. War, up to this time, has been declared mostly against wrong belief. Mr. Wilbur says it must be declared against wrong living. The church is usually thought of as a place for worship only, but our Portland brother would have it a place where the physical, social and mental can be developed, as well as the spiritual. He says:

"The problem which the church has to solve is not how to prevent the spread of heresy, or how to evangelize the heathen, but it is rather the problem how it shall be best able to meet the varied needs of man, and how to forward the many things that advance his highest welfare. * * * There are places by the score inviting men to enjoy light and warmth and fellowship, amid surroundings that tend only downward. The time will come when every church situated where many men pass it will offer a counter attraction, and furnish a pleasant place of resort that tends to elevate. It will have its reading-room open from morning till night, inviting every passer to enter. It will have its free library, following the reader to his home, and uplifting those who cannot go out.

It will be mindful of the children of many poor families. It will save them from the evil that waits for them in the streets, by having its kindergarten, which shall not only keep them from bad surroundings, but smuggle the beginnings of an education into their minds.

It will remember the needs of young men, who like nothing better than something that will give them an outlet for their animal spirits, and it will welcome them to its gymnasium and billiard tables, where they may find satisfaction for the legitimate desires of their physical natures, without the associations with which such amusements are now often connected."

We would do injustice to Mr. Wilbur if we quoted no further from his sermon. Concluding, he speaks of the need of a large Sunday school room, with numerous separate class rooms, and the main auditorium built so that one can hear and see. All who enter must be warmly welcomed, not by the people alone, but by the very spirit of the place, so that strangers shall lose the feeling of separateness. "Denominationalism will not be then prominent in our preaching or our work, for our position will, we hope, be then so well understood that we shall have no need constantly to explain it; but leaving theological controversy behind, we shall work simply and earnestly and unitedly for the coming of the kingdom of God among men."

Many others besides Mr. Wilbur feel a dissatisfaction with the present church, and proclaim the need of harmonizing this venerable institution with the other institutions of this age which breathe the nineteenth century spirit of humanity. The question which at once arises to the mind of the practical reformer is ways and methods. We hope Mr. Wilbur will enlighten us somewhat on this point, so that our readers may be able to follow him in his good work with fullest sympathy and coöperation.

Apropos to Mr. Wilbur's call to practical work, we note with pleasure the initial movements being made by Rev. H. H. Brown of Salem to bring about something like an organized system of charities. It speaks well for the Unitarian church over which he is pastor that the first meeting, so largely at-

tended, was held there. The mail which brings the *Salem Statesman* containing the discourse of Mr. Brown also brings us a circular issued by certain citizens of Seattle, calling for a bureau of associated charities. This circular is signed by Joseph Shippen, Secretary (the President of the Trustees of the Unitarian church).

When we remember Mr. Wendte's initiatory work in this same direction but a few years ago, and also the heroic struggle made by Mr. Thacher last year in Santa Barbara to obtain funds for the erection and maintenance of a hospital, not to mention Mr. McDaniel's work in San Diego, and that of many others of our clergymen and laymen, we can not but feel that our people, in proportion to their strength and numbers, are certainly working in the fore front of philanthropy, and doing what is possible to make our gospel of brotherhood a reality.

WHY NOT?

Why should not the churches on the Coast act on the excellent suggestion of Mr. Hoagland in the last *GUIDON*, and by putting a united shoulder to the wheel, lift the society at Olympia free from its embarrassments? Not that Mr. Hoagland asked anything for his own church, but his general suggestion is particularly applicable to his especial case. The people at Olympia are making a brave and plucky effort. Let the churches show their sympathy by a special contribution on Sunday, March 6th, as a token of sisterhood.

A letter from Mr. Hoagland says they hope to dedicate on the 13th. Returns from the collection would reach him before that date, and what an impetus it would give if they could begin debt-free. In the next issue of *THE GUIDON* we hope to report that every church has devoted next Sunday's contribution to this purpose, and to marshal the returns and show a footing that will gladden the hearts of the Unitarians at Olympia.

"The Present, the Present is all thou hast
For thy sure possessing;
Like the patriarch's angel hold it fast
Till it gives its blessing."

UNBROKEN LIVES.

There are some who hold their onward, upward way with steady, increasing power; as if they had a special talent for excellence, and a genius for virtue. There is no "great mistake" in their lives; no "unpardonable sin;" no "fall"—resolution transforms inclination, and hindrance is changed to moral power. These are the fine spirits that do no wrong, and win their victories not over their dead selves, but by the love of eternal beauty as it dwells in God. They are not covered with dust and grime of conflict with earthly temptations, but their wings are clean and strong, beating the pure air where the joy of life is the living, and the heart is blessed in the being. These are the great souls which no earthly station can glorify or humiliate.

HORATIO STEBBINS.

THE OAKLAND UNITARIAN.

Since the completion of the new church the heart of the Oakland Unitarian has been full to overflowing of comfort and satisfaction. Every time he comes in sight of the handsome structure his heart bounds with delight, and he finds himself reiterating the immortal remark of Jack Bunsby, "See there!"

It is good to see him in his different phases—at one time walking with great delight up and down a Rainbow Bazar, or laughing gleefully at the witty lecture of Mr. Murdock and the sparkling repartee it called out from Mr. Wendte—and at another time poring over the latest periodical in the Fraternity reading-room or listening with rapt attention to Professor Howison's exposition of the mysteries of ethics.

It has been said that Mr. Wendte is so versatile that he can conduct every part of a church service, even to playing the organ, and it would seem that his versatility were contagious, for one of his trustees who every one supposed to be engrossed in business and politics, lately developed the same happy faculty, and came to the rescue of the Ladies' Auxiliary, and made the very best clam chowder that Oakland people ever tasted. For this, and the many blessings

vouchsafed to him the past year, the Oakland Unitarian feels very grateful, and so when Thanksgiving Day came he went about showing the people how thankful and happy he was.

He summoned the neighboring parishes of Berkeley and Alameda to give thanks with him, inviting Jew and Gentile to participate in the occasion, and the result was that a delightful service was held, that will remain long in his memory.

Thanks were given by the different clergymen for the material prosperity of the country, for the political liberty enjoyed by all, for the forefathers of the country and for religious liberty.

Last of all, an opportunity was given the Jew to tell why he was thankful, and it was with no uncertain voice that he told of the freedom, comfort and prosperity this country afforded him, and his hearers felt their hearts warm to him who had at last found a haven, and was no longer a wanderer on the face of the earth.

The collection was given to the Associated Charities, and it was good to see how liberal every one felt.

Dr. Stebbins' plea for liberality, in which he gave utterance to one of those sentences that remain long in the memory, "Give even the Catholic liberty to have no liberty," may have had something to do with it, and he even emphasized his remarks by passing the contribution box to all the speakers, fearing that they might not have an opportunity to be liberal on the spot.

The musical lectures recently given have been another source of satisfaction. They were a great success, and the numbers they attracted showed their popularity.

Mr. Wendte held the attention of more than twelve hundred people, as he paid an eloquent tribute to those great masters who have so enriched the world, and the music was so fine that the persons who stood in the aisles must have been repaid for standing the whole evening.

So it may be seen that the Oakland brother is happy—well pleased with the world—his church, his pastor and himself.—I. B.

IN MEMORIAM — E. C. L. BROWNE.

The intelligence of the death of Rev. E. C. L. Browne, one of the most honored and beloved of our Unitarian ministers on this coast, although anticipated by those who knew by what a frail tenure his spirit was bound to earth, calls forth many expressions of sorrow and loving appreciation.

He had been settled over parishes in Massachusetts, Wisconsin, Iowa, and for twelve years or more was pastor of the Unitarian Church in Charleston, S. C. The latter proved a difficult ministry. The extreme sensitiveness and distrust of Northern men and measures which characterized Southern communities after the war, the unaccustomed and exhausting climate, and, at the last, the terrible experience of the great earthquakes, proved too much for his always delicate health. He remained loyally at his post, however, winning the confidence and love of his people and the city in general, until, with the generous aid of the Unitarian denomination at large, his beautiful and loved church was rebuilt, and it was safe to leave the parish in the hands of another. Then, with enfeebled powers but the same resolute, undaunted, sweet and gracious spirit, he came to California.

It was thought that the genial climate of Pomona might restore him, and its little congregation would profit by his ministrations. But he did not realize, and we did not know, how weak his physical system was. His pulpit services were continually interrupted by illnesses. At last he withdrew from the pastorate, and began a heroic, pathetic struggle for that recovery of health which he ever thought was within his attainment. The readers of THE GUIDON who attended the Unitarian Conference at Los Angeles, a few months since, will remember his appearance as a delegate. So emaciated and *spirituelle*, it seemed as if an almost disembodied soul were walking among us. He spoke but once, and then his address was so keen and witty, so brave and trustful, that it moved some of us to tears as well as smiles; for we knew it was the last time on earth that

true and lovely spirit would be with us.

He died on the last Saturday in January, ministered to until the last by his devoted wife, whose love and care were his chief inspiration and solace through all the happy years of their wedded life.

Mr. Browne was of singular personal attractiveness and charm. His delicate, classic features were lit by lustrous eyes and a winning smile. His gentle, refined manner and elegance of speech, his quick sense of humor and companionableness of nature, won the hearts of men. His perfect sincerity of thought and speech, his brave struggle with disease, his high conception of ministerial character and duty, made him honored as well as loved by his parishioners and professional brethren. He was a natural transcendentalist in his faith, radical but reverent, and his thoughtful sermons and really admirable poems were but the reflex of his inner spiritual experience. Now that he is gone, as so often happens, we begin to realize what we have lost. His stay in California was not for long, but we are all the richer and better for it.

CHAS. W. WENDTE.

THE SOCIETY FOR CHRISTIAN WORK.

The Society for Christian Work is expected only to look after the Church charities. But what is Church charity? Is it only giving certain sums each week or month from the treasury of the Society to those unfortunate ones who ask for material aid? This is good and commendable, but is it enough? Should we not give more of ourselves? Is there not danger of our getting so well used to giving these monthly sums that we fall into that most melancholy condition—a sort of galvanized indifference or machine-giving? A gift without the spirit of love that prompts the giver is worthless. So let us give with cordiality and sympathy, making it as much as possible a personal affair. Let us feel an interest in each person, and show them that the true spirit of assistance is in helping them to a better condition, physically, morally and spiritually. The more one works in charity,

and the more thoroughly one understands the sorrow and distress of those who ask aid, the more one feels the importance of individual giving. So let us in all cases not forget the lesson of true benevolence these opportunities give.

In Church charity there are many other ways than giving material aid. It does not require great occasions to be candid, just and benevolent. Life is full of, and constantly offering, opportunity for the sweetest charity of deed, of thought, of sympathy for the afflicted, extending our cordiality to the strangers who come within our gates, visiting them, and by a friendly word, bidding them welcome among us.

For our Church and each society connected with it, let us feel sympathy and interest in the good work done, thereby strengthening all in a harmonious whole; so each can reach out with the true spirit of charity to aid others less fortunate than themselves.

The last year has been one of unusual activity. Our semi-monthly meetings have been well attended. Beside the twelve hundred dollars from our treasury expended in charity, we have furnished material and made more than one hundred garments, which have been distributed among worthy persons and institutions; more appeals than ordinary have been made to us, investigated, and found worthy. It brings great satisfaction to our hearts that we have been able to relieve the pains of lonely poverty, struggling with privation and sickness; to have lightened the unfortunate mother's grief, when her little ones have been made happy by the timely aid that this Society could give. Others who have been overtaken by sickness and misfortune in a strange city have been assisted to return to their native home and friends, where their last earthly days could be made comfortable.

There is much to congratulate ourselves for in the past, but more to aspire to in the future. There are greater opportunities for good work which we must take advantage of and carry on.

CAROLINE M. HARDY,
Pres. S. C. W.

THE WATER LILY.

All is unlovely below, in this still little pool in the meadow;

The slime and the ooze are so deep that the water is turbid and dead;

And yet on its surface, serene, like a sunbeam that pierces the shadow,

A white water lily, all silver and gold, lifts up its beautiful head.

As sweet as a kind, loving word, that is heard amid strife and vexation;

As fair as an unselfish act, in the midst of the burden of care;

As pure and as fragrant as virtue, surrounded by sin and temptation;

It smiles from the black little pool, and its perfume floats wide an the air.

—F. G. B.

ANNUAL MEETING OF FIRST CHURCH.

The First Unitarian Church held its annual meeting on February 2d, and the reports showed a generally satisfactory condition. The treasurer reported receipts of \$11,569.05 and expenses of \$11,457.56, leaving a balance of \$111.49 in the treasury. Considering, however, several unpaid bills and allowing for collectable accounts, the true balance would be a minus quantity of about \$200. But for several extraordinary demands in the way of street work, there would have been a respectable surplus.

The superintendent of the Sunday school reported a prosperous year, but begged for more interest and co-operation in the work and especially for a few teachers who would feel the labor a privilege and not a duty.

The average attendance in January was 228. \$591 had been expended during the year and a balance of \$75 remained in the treasury.

The Society for Christian Work made an encouraging report of their doings for the year. \$1962.45 had been expended, mostly in caring for the poor and dependent. \$551.76 remained in its treasury.

The Channing Auxiliary gave an interesting summary of its work, showing a year of great activity and unparalleled success. Its expenditures had been \$1556.70, and there remained for the coming year \$346.31.

The secretary of the William and Alice Hinckley Fund reported expenditures for charity of \$800, exclusive of the amount disbursed through the Society for Christian Work; also, \$300 for the scholarship provided for by Capt. Hinckley's will.

Through a misunderstanding, the report of the Onward Club was not submitted. As subsequently filed it showed that regular meetings had been held on the last Saturday of each month. Two social entertainments had been given to the children of the Sunday school; a play given for the benefit of the Mission Sunday School had netted \$90, and \$50 had been made for THE GUIDON at a matinee dramatic recital. The Christmas Festival managed by the club had netted \$80 for the Sunday school. The Charitable Committee had cared for several destitute families and sent clothing, toys, etc., to the Home for Destitute Children and the Boys and Girls Aid Society. They had also assisted quite regularly on Sunday in conducting the service at the latter home. The Committee on the Welfare of the School had, among other things, taken charge of the decoration of the Sunday school room and of the church on Anniversary Sunday. The Publication Committee had issued THE GUIDON, which had been well received and had a respectable subscription list, but insufficient as yet to meet its expense. The present membership of the club was 67.

The following were elected as church trustees to fill the vacancies occasioned by expiration of term: Thos. R. Church, Chas. M. Gorham, Jas. S. Bunnell and P. B. Cornwall.

A resolution favoring the engaging an assistant to Dr. Stebbins in his ministerial duties and referring the matter to the incoming board and Dr. Stebbins, was unanimously adopted.

A movement to organize the liberal German sentiment in San Francisco is under consideration. Rev. C. W. Wendte, as is natural, from his German parentage, is much interested in the matter. We hope in another issue to present details.

THE CHANNING AUXILIARY.

The annual meeting of the Channing Auxiliary was held in the church parlors, on Monday afternoon, February 1st. Interesting reports were read from the Secretaries, the Treasurer (who reported her department as being in excellent condition), and the President. The Post Office Mission Committee also gave, through its chairman, Mrs. B. F. Giddings, a very full report of its work for the year, the substance of which we append.

Number of letters received, 385; letters written, 311; secular literature distributed, 531 pieces; religious literature distributed, 10,295 pieces. Of this amount, 3,462 pieces have been taken from the rack at the church door, 1,388 pieces have been sent to churches at Los Angeles, San Jose and Alameda, and 746 pieces were distributed at the Los Angeles Conference. At present we have the names of 164 persons on our record book, to whom we send sermons, etc., more or less frequently. We have also a list of men and women, to whom we send a regular monthly package for redistribution. To six of this number, four Channing members send their *Register* and *Unity*. We hope to receive more help of this kind to-day.

At Miss Ruth Campbell's suggestion, Pilgrim Sunday School has been invited to help us, and two classes—one of girls and one of boys—are actively engaged in the P. O. Mission, with others ready whenever we have work for them.

During the year a good deal has been done in the way of securing points of redistribution, or sub-missions. Two of these centers that have been established are particularly interesting, giving promise of good church societies whenever a minister can be procured and some money devoted to them. At Forest Hill, in Placer county, a Sunday school has been established, through the efforts of one of our parishioners, Dr. Morgan, formerly a Congregational minister. During the winter this school has had an average attendance of thirty-five. Dr. Morgan has also organized a "Young People's Im-

provement Club," for the young men and women of the place, and has created a decided interest in liberal religion through that section.

Matters pertaining to bread and butter have obliged the physician to leave that wonderfully healthy region; but he has left the Sunday school in good shape, with the public school teacher, Mrs. Gordon Cowan, as superintendent. Had Dr. Morgan remained, we should have attempted the organization of a Sunday circle there in the near future. Dr. Morgan says that no place in California is in greater need of religious teaching of the right sort, and is positive that a strong little society could be quickly built up by the right man. This germ of a Unitarian church at Forest Hill is very dear to us, and the question of what we can do for it with our present machinery is ever in our minds.

At Virginia, Nevada, Mr. W. H. French, engineer of the Chollar mine, is an ardent worker, rejoicing in his religion, and doing what he can to make it known to those around him.

Victoria, B. C., has another of our faithful ones, Mr. W. C. Pope. He is working for the establishment of a Unitarian church, and is in no wise cast down because of mishaps that seem to have forced his hopes into the more distant future.

In Cornucopia, Oregon, Mr. Henry Mantel, amalgamator at one of the mines, has induced the men at the mine to listen to the reading of our tracts, until most of them are very much interested, and although, of course, any sort of organization is out of the question there, forty or fifty men declare themselves ready to learn what they can of a religion that is at once reasonable and elevating. Mr. Mantel is spending this winter in Idaho, leaving wherever he goes some knowledge of Unitarian principles, and sending us names of people who will appreciate our literature.

I may mention but one more example—that at Villa Park, Orange county. Mrs. Durfee, whose name is loved and honored by all of us, is still at work for the elevation of her townsmen and women. With increase of

faith in the final outcome of the religious chaos around her, she keeps her head clear, her heart warm, and improves every opportunity to drop a seed-thought and to cherish it into a healthy development. She says her neighbors are in a state of "*becoming* liberal."

A loan library has been established during this year. We have in the neighborhood of forty volumes, most of them being gifts—some of them from our P. O. Mission parishioners. We hope to be able to have a catalogue printed the coming year.

We have had valuable contributions of magazines, books and papers. Among our generous donors were two members of the "Unity Circle," of Alameda. The Misses Hager sent us a case of picture and story books, the treasures of their childhood. These are now carrying a world of glory and joy into the lives of our dear little lads and lassies. Our precious "Scattered Leaves" become more dear to us, more helpful to our distant friends. They are sought by eager hands, and cherished by loving hearts all over the land. Eighteen thousand have been published this year.

I wish to say a few words about the character of the literature to be placed on our shelves during the coming year. In 1890, a catalogue was prepared for our use, comprising eighty-six numbers, thirty-three of which we obtained from the A. U. A., free of charge. The others are obtained principally from the Unity Publishing Company, at a small cost. This catalogue is always placed in the first package sent to any person, and from it our correspondent makes further selections. By this method we have been able to ascertain the line of religious thought most acceptable to inquirers.

It has been a great satisfaction to learn that the spirit of the Unitarian movement is easily comprehended, and that the preacher or writer who has the *latest truth* to offer, who is not doubtful of his right and his duty to give it forth freely, and who uses language that is unmistakable, has the surest following. Parker, Emerson, Minot J. Savage, Simmons, Jones, never fail to arouse and to hold our

people. One man writes: "Let us have the *truth*! If it hurts, very well. We know the hurt is a necessary sort of growing pain; we shall be of larger mould afterward." "Unity Mission Tracts," "Unity Short Tracts," are in great demand; consequently, we must have more of these. This will increase our expenditures somewhat, and we shall be able to give less freely to those whose names come to us indirectly. But we shall have no less good result.

In connection with this, I may quote from a letter received from the P. O. Mission Secretary of the W. U. C.:

"You say, with regard to conservative literature, what my correspondents all over the West are saying, with *very few* dissenting voices, while an occasional word in the same tone comes from the East. Most of the people who are interested at all in our message want no half truths, no uncertain voice, no temporizing."

Our necessities are numerous; our wants, in order to extend this work and sustain it properly, will be many more. Our committee is very generously dealt with, in the way of money, and as a mark of appreciation of this fact, we will not promise in the future to ask for less, but to put to its best uses even more.

Respectfully submitted,

ROSE T. GIDDINGS,
Chairman P. O. Mission Com.

Rev. C. W. Wendte began on Sunday evening, February 28th, a series of brief conversational lectures, largely autobiographical in character, under the general title, "Interesting People I have Known." In these talks he will treat of Theodore Parker, Wendell Phillips, Emerson, Bronson Alcott, Dorothea Dix, Matthew Arnold, Thomas Starr King, George Bancroft, Carl Schurz, George William Curtis, Julia Ward Howe, Thomas Hughes, Robert Collyer, and many others less known to fame, with whom he came in contact, from whom he gained instruction and inspiration, and whom he hopes to bring nearer his auditors through his admiring and grateful recollections.

SUNDRIES.

In answer to numerous inquiries, we would state that Rev. Mr. Van Ness, Secretary of the Pacific Unitarian Conference, has in preparation the report of the last session at Los Angeles, and it will soon be in print.

At the annual meeting of the Onward Club, held January 20th, the following officers were elected for the ensuing year: President, Mr. James M. Hobbs; 1st Vice-President, Mr. Stetson G. Hindes; 2d Vice-President, Miss Henrietta Stadtmuller; Secretary, Mr. H. F. Hall; Treasurer, Mr. Cyrus O'Neil.

The Onward Club was charmingly entertained in Oakland, on Tuesday evening, February 23d, by the Unity Club of Mr. Wendte's church. The guests were cordially welcomed by a committee of the Club, and led through the various beautiful rooms of the new building which were open and decorated for inspection. The formal entertainment of the evening was opened by Mr. Geo. W. Meredith, President of the Unity Club, who greeted the visitors in a few graceful words of welcome. An interesting programme of music and recitations followed. Refreshments were served in the dining-room on the second floor, and impromptu toasts were responded to by representatives of both societies. It was a delightful occasion, giving to members of the Clubs on both sides of the Bay the chance of meeting in fresh interest and friendly intercourse, and strengthening the bonds of warm fellow feeling between these two sister societies of the Golden Gate.

Mr. Fred. Wieland, who has for some time served Pilgrim Sunday School as its librarian, has gone to Germany for a year's study. THE GUIDON will hope to secure in him a foreign correspondent. Mr. Harold Symmes has been appointed to fill the vacancy occasioned by the good fortune of Mr. Wieland.

Another efficient member of our school,

one of our best teachers, has gone to London for a visit of uncertain length. Miss Buckingham will be missed, not alone by her class, for her interest and helpfulness had a much wider field. The school, the club and the other societies in which she was so good a worker will wish her a happy but not *too long* a sojourn.

There are now organized in our Sunday school twelve Ten-times-one Clubs, and the Maltese Cross is encouragingly familiar in adornment of the youthful breasts. Some of these clubs are sighing for objects. Why would not it be a good idea for one or two of them to combine in clothing the nakedness of our church walls by planting and caring for Japanese Ivy? It would add greatly to the beauty of the edifice, give occupation to the ambitious and be a source of satisfaction to us all.

Rev. Henry G. Spaulding, late Secretary of the Unitarian Sunday School Society, has made his home in Southern California, and will be available for lectures, preaching and other services. We count this a great accession to our Unitarian Church interests on this coast. Mr. Spaulding is a preacher of unusual ability, a ripe scholar, and a most delightful gentleman. We regret that the delicate health of his family should necessitate the sundering of his life-long Eastern associations, but anticipate much benefit to our churches and Sunday schools from his stay among us. Mr. Spaulding is to lecture in this vicinity in March. His topics will be: "The Destruction of Pompeii," illustrated with many beautiful colored stereopticon slides; "Our Debt to Shakespeare," "Matthew Arnold's Criticism on American Civilization," "Robert Browning's Ideal of Womanhood," "St. Paul in Rome," etc., etc. These lectures have been given before the Lowell Institute (Boston), Dartmouth and Vassar Colleges, Peabody Institute (Baltimore), and elsewhere. Mr. Spaulding's address is care of Rev. Thos. Van Ness, No. 822 Twenty-first street, San Francisco, California.

NOTES FROM THE FIELD.

ALAMEDA.—Mr. Dodson seems to be gaining steadily in the respect and regard of the people of this lovely and enterprising town. The Sunday evening lectures of professors from the Stanford Junior University have been largely attended. On the evening of February 28th Mr. Dodson exchanged with Dr. Stebbins of San Francisco.

BERKELEY.—There seems to be a good deal of enthusiasm in the newly organized society, and the prospects for the future are very encouraging. From an excellent circular stating the spirit and purpose of the movement we extract the following:

The bond under which the church was organized is as follows: "In the love of truth and the spirit of Jesus, we unite together for the worship of God and the service of man."

More specifically stated, the ends which we set before ourselves are: To draw near to God, as his reverent and loving children, that we may find life in Him; to help our fellow-men in the search for truth, the practice of virtue, and the pursuit of moral, spiritual and social good; and to extend sympathy, and a helping hand when practicable, to every just and humane cause.

We do not attempt to formulate a creed, deeming it impossible to devise a statement of doctrine which would be satisfactory to all our members, or would provide for the increasing knowledge and expanding thoughts of men. This refusal to bind ourselves to a creed is not due to any conscious lack of ideas or convictions. The beliefs of Unitarians are varied and comprehensive, gathered from the entire field of truth. We stand in the attitude of welcome to "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report." (*Phil. iv, 8.*) All that lies within this horizon of truth and reality we would cherish, reverence and realize.

We desire no strife, no unseemly controversy with other religious organizations. On the other hand, we will gladly welcome any opportunity to co-operate in whatever is common to the general faith and hope and moral purpose of men.

We decline to limit our fellowship by any doctrinal test whatsoever, but will cordially welcome all who earnestly desire, and are ready to work for, the establishment of truth, righteousness and love in the world.

It is to be distinctly understood, therefore, that the act of joining this church is not regarded as a committal to any system of doctrine, nor yet to any

particular dogma. The person whose faith is as a grain of mustard seed, and the person whose faith is as implicit and complete as the orthodox standards require, will be welcome together, if only they have the charity to stand together, keeping "the unity of the spirit in the bond of peace."

Then follow the terms and conditions of membership and a statement of the Sunday school, the Woman's Auxiliary and the Unity Club.

The following constitute the Board of Trustees for the year 1892: N. S. Trowbridge, President; W. H. Payson, Secretary; D. L. Bishop, Treasurer; Prof. Wm. Carey Jones, H. Sangster, Prof. M. W. Haskell, J. L. Scotchler.

OAKLAND.—The fifth annual meeting of the Unitarian Church was held on Monday, February 8th, some two hundred and fifty present, this meeting representing in a sense the culmination of the year's activities. Reports from the trustees and minister, Woman's Society, Starr King Fraternity, Unity Club, and other parish organizations, were read, and mutual congratulations indulged in at the sociable which followed the business meeting. Rev. E. B. Payne of Berkeley made a pleasant address. The financial exhibit was very encouraging. The total amount raised by all the agencies of the society during the past year was \$26,398.84. Of this amount \$8,200 was devoted to current expenses, the remainder was used for building purposes. The society owns nearly \$80,000 worth of property, subject to a debt of \$26,944.31. There is a balance of two or three hundred dollars in the treasury. The following trustees were chosen: N. W. Spaulding, B. F. Dunham, George C. Perkins, Francis Cutting, A. D. Cutler, John Yule, G. W. Manuel, W. N. Miller, J. P. Irish, Hugh Hamilton, A. G. Freeman.

POMONA.—During a late visit of Superintendent Van Ness to our town, we held a congregational meeting, to decide on our future course of action. The Pastor, Mr. Sprague, spoke earnestly of the need of a church home, saying that no true, permanent work could be done under present conditions.

He instanced the success attending the purchase of a lot, when all united to pay for it, and thought the same success would crown the efforts of the society, if it proceeded to erect church parlors or a chapel for immediate occupancy. His remarks were ably seconded by Mr. Van Ness, who then called for an expression of opinion from the meeting. Mr. Stoddard Jess, President of the Board of Trustees, then said that he thought Mr. Sprague voiced the sentiments of many when he urged the need of a building. For one, he felt sure that such a parish house or chapel could be built, if the cost did not exceed \$1,500. He then called for a rising vote on the subject. Almost every one present voted to proceed to build, and it is now confidently expected that by Easter a portion of the church will have been started. Mr. Sprague is growing in favor, and the community through him are showing much interest in the Unitarian gospel.

SAN DIEGO.—The Sunday school is in a prosperous condition and the young people are "lending a hand" in that and other activities of the church. The pastor has an afternoon study class in religion. Many strangers are at services every Sunday, among them some dear old friends. The Unity Club is treating live themes and is attracting attention among the thoughtful, studious people of the city.

SECOND CHURCH, SAN FRANCISCO.—During the absence of Mr. Van Ness, his pulpit was filled by Revs. Copeland and Wendte. On March 3d, the Unity Club will discuss Victor Hugo's "Les Misérables." On the 16th Mrs. Charlotte Perkins Stetson is to lecture before the Club. A slow but steady increase in membership is noticed.

SAN JOSE.—The interest in the society is increasing as the new edifice approaches completion. It is admitted that the new building will be the handsomest and best in the city. The Sunday school is constantly gaining and all along the line there is good cheer and enthusiasm. It is a significant fact that all the new church buildings erected by the California Unitarians are of brick or stone. Perishable material is discarded. We expect to last.

SACRAMENTO.—In spite of the fact that our little society has now no settled pastor, we have kept up regular services since the first of the year. During February the pulpit has been filled by the Rev. Doctor Levy, the Jewish Rabbi, Mr. Massey, and the Rev. J. H. Hogan, who comes to us from Washington, D. C. These independent services have shown conclusively that there are certain ones in this city so loyal to liberal religion that they will not allow the Unitarian society to die, no matter how great the discouragement.

SANTA ANA.—Rev. Thomas Van Ness spent some days in this Southern California town, helping Mr. Watson to organize his society. By means of a lecture on Russia, a large number of people were drawn to the hall, and the Sunday services were therefore well attended. A subscription paper, to date from February of 1892, was started, and the financial success of this effort is encouraging to Mr. Watson, as well as to the people. At a reception afterwards given to Mr. Van Ness, the question of starting a literary club was agitated. The sentiment was so unanimous in favor that the club was formed on the spot, with twenty-three signatures. The first meeting will be held in March.

STOCKTON, CAL.—A new movement was started in this energetic business town by the Rev. W. E. Copeland, and although only one month old, gives promise of much vitality. Already a regular organization has been formed, under the name of "The Unitarian Society," and a fair sum has been pledged toward the maintenance of services. With a church in Stockton, the circle around San Francisco Bay is made complete, including San Jose, Stockton, Sacramento, Berkeley, Alameda, Oakland and San Francisco.

TACOMA.—The Rev. Alfred Martin, of Chelsea, Mass., has been filling the Unitarian pulpit through February, and also lecturing in the adjacent towns. Mr. Martin has already produced a very favorable impression upon our people, and it is hoped that he will decide to remain and make his home among us.

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THE GUIDON

Vol. I.

SAN FRANCISCO, APRIL, 1892.

No. 9.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
CHURCH, San Francisco.

OTHER ORGANIZATIONS REPRESENTED :

Pilgrim Sunday School,
The Society for Christian Work,
The Channing Auxiliary,
The Unitarian Club.

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San Francisco, Cal.

The Women's Unitarian Conference has taken a forward step in opening a general headquarters for the Coast in this city. For the present the library-room of the First Church, corner Franklin and Geary, will be utilized, but it is hoped that before long a room more central, with some one in constant attendance will be found needful and practicable. Miss S. A. Hobe has been elected Secretary, and will be in attendance on Monday, Wednesday and Friday, from 4 to 5 P. M., and on Saturday from 11:30 to 12:30. Her post-office address is 604 Capp street, and she will be happy to answer any inquiries or give any information as to Unitarian interests on the Pacific Coast. In this enterprise the ladies have the co-operation of the A. U. A. and the Pacific Unitarian Conference.

THE GUIDON would not misrepresent anyone or anything, and is never unwilling to admit a wrong or correct an error. Rev. Mr. Goodenough of Oakland feels that a statement in a late Note from the Field does him injustice. He says he did not agree with those who opposed Mr. Wendte's position on "the deity of Christ," that he was in accord with him, and that in the slight contribution he was compelled to make to the distasteful "controversy," he only differed with him as to a minor matter.

We are glad to know this fact and to give it publicity.

It is common hospitality to treat our guests to the best we have, even to giving up our room and sleeping on the floor when necessary. The editor of THE GUIDON cheerfully gives up his room in the column where editorials commonly sleep, and installs as guest of honor, our brother from San Diego.

THE LIBERAL ATTITUDE.

The churches of Southern California, in their short life, have not only suffered serious vicissitudes in fortune and members, but their growth has been disturbed by the irruption of new theories, philosophies and movements, which have powerfully attracted thousands of minds, and drawn many away from their old ways of thinking and associations. It was inevitable that the intellectual ferment of this time should generate these new systems. The last half century has seen many of them spring into life, run a rapid and fevered course, and sink into obscurity or death. And still the active, urgent mind of the time gives birth to new ones, and multitudes seek in them the realization of their intellectual, religious or social dreams. The sharpest points of difference made by these new systems have been counter to the old orthodox creeds. So violent is the revolt against them that the sole thought of many is to get away from them, anywhere, into anything. "Lo here," "lo there" they cry, and many are disappointed that the kingdom of heaven does not come with such observation.

The question presents itself to the liberal religious teacher in a serious form: "What will you do about it? What attitude will you take towards these new theories and systems, whose tendency is to cut into and across all church associations and work?" He cannot apply to them dogmatic tests. He cannot demand of them conformity with ecclesiastical traditions. He cannot say to any one: "Thus far may you go and no farther in your

seeking. Here run the lines of the church. Keep inside or you are in eternal peril." No; there is no theological dead-line in the liberal church.

Whether these new movements and systems cut into his membership or cut across his ideas and work, for the liberal teacher there is but one attitude, one method—those which Gamaliel commended centuries ago.

I believe, too, that the liberal church is the place where all earnest, inquiring minds may work out in peace and charity the problem of their intellectual freedom. The pulpit that is bolstered by creed and tradition may speak with a lofty superiority of new and strange ideas and movements, but he who has no such refuge, who thinks deeply and studies widely the questions and problems of the age, who is in bonds only to reason and human welfare, must be broadly charitable and hospitable. He will not pronounce judgment on anything until he knows as much about it as the advocates of it.—B. F. McDANIEL.

WOMEN'S MEETING.

About one hundred and twenty-five ladies were present on Saturday afternoon, March 19, in the parlors of the First Unitarian Church, by invitation of the Society for Christian Work, for a reception to the "Unitarian Women about the Bay." After an hour of social enjoyment, the meeting was called to order by the President, who extended a few words of welcome, stating that the object of the gathering was to bring the liberal women of different societies together, that the interest in each other might be increased, and by the touch of each other's hands they might gather inspiration and strength for higher and better work, for purer thought, and more practical aims.

She then called upon representatives of different societies for short papers; all responded happily.

Mrs. Alice M. Jackson, of Berkeley, read a paper upon the pleasure and satisfaction of an organized society with a settled minister; and Mrs. F. D. Ciprico, of the Unity Mis-

sion, spoke of the encouragement, the anxieties and the enjoyment of new studies in liberal religion, and cheerful hopes of continued prosperity in church work through their earnest endeavor.

Dr. Alida C. Avery, from San Jose, read a paper from Rev. N. H. Haskell upon their church building, and the very promising outlook for their society, amplifying it by her personal interest in organizing church work.

Miss Dr. Sarah Shuey, of Oakland, spoke in behalf of the Sunday School children and their relations to the church.

Mrs. George H. Murdock, of Alameda, told of their experience in church organization.

Miss Cordelia Kirkland, of the Society for Christian Work, read a most interesting paper, suggesting the possibilities of women's work for good, in more earnest ways than they usually take up.

The only disappointment of the afternoon was the absence of Miss E. B. Easton, President of the Channing Auxiliary, who was to have read a paper, but who was detained at home by illness.

The papers being concluded, the President invited the ladies to the dining room, where light refreshments were served, suggesting that each go down with a stranger and not with one seen every day.

The afternoon was one of great interest and enjoyment; so decided a success that we hope other such reunions will follow in good time.—CAROLINE M. HARDY.

Mr. Watari Kitashima, the young Japanese student and member of the Oakland Unitarian Church, now preparing for the Unitarian ministry, is pursuing a post-graduate course at the Harvard Theological School. He has secured a scholarship, and is also preaching and lecturing at Salem, Fall River, Roxbury, Hopedale, and other places, on Japanese topics. He cannot return to Japan at once, without serving his term of three years in the army. Hence he has decided to obtain, if possible, a degree of Ph. D., and then return to the Pacific Coast, and, if the way opens, labor among his fellow-countrymen in San Francisco and vicinity.

THE BERKELEY CHURCH.

[Read at Women's Meeting, San Francisco, March 19th.]

It is very pleasant to us from Berkeley to have the pleasure of meeting you and hearing your papers. We are, I believe, the youngest member of the Unitarian family here, and yet we are gratified to find that, young as we are, we are considered past that troublesome age when children are expected to be seen but not heard.

Perhaps you, who have always been safe in a Unitarian fold, know little of the doleful experiences of those of the liberal faith in a town without their church. Not but that I believe a truly liberal mind can enter into the spirit and worship in any church. Still there are occasions when one could not feel really at home there. How many of us have, by mistake, gone to church on communion Sunday and walked out—at the little intermission so kindly provided, to allow the goats to depart from the sheep—with that outward calm, but that inward perturbation of spirit.

So, for many years, many of us have been homeless, scattered around in the various churches here in Berkeley. When we heard the call—to all of the Liberal Faith—to meet for services under Dr. Alger, and when we had once come together and known each other, and felt the inspiration of high and noble thought, thoroughly in sympathy with the demands of our reason, we could not disband, even after we had been left without a leader.

We held faithfully together, organized our Sunday School, and then our church, and had services, Sunday after Sunday, listening to the thoughts of such men as James Freeman Clark, O. B. Frothingham, Lyman Abbott and Martineau.

Our first choice for a pastor was the Rev. Edward B. Payne, of Leominster, Mass.; and when at our unanimous vote to call him, he consented to come, you can easily believe we gave him an earnest and hearty welcome.

Although, from a Unitarian point of view, Berkeley is a new field, Mr. Payne can scarcely be looked upon as a pioneer now, or he did some heavy hewing, when he was

here, twelve years ago; and he builded better than he knew, for he laid the foundations of the present Unitarian church.

There is something ideal about a young, struggling church, in the warmth and cordiality felt among its members. Those who first come forward are those of sincere conviction and strength of purpose, and they are willing to lay aside all small prejudices and co-operate for the good of the church.

It is like the poetry of love in a cottage. During the early married life of Henry Ward Beecher he wrote his sermons in his little study off the kitchen, where his young wife was making the bread, and where a call from him would always bring her, glad to listen to what he had written, and give her wifely advice and praise, and we know it was not beneath his dignity to lend a helping hand when needed.

And so it is in our little church; we are willing to help. In the preparation of our new room for worship—for we have already outgrown our first hall—we have come together many an evening and worked. And we are now not only proud of the success of our work, but the good fellowship it fostered.

If you had happened in that last Saturday night, when we were hurrying to have the room in readiness for the morrow—if you had seen the architect putting on some last artistic touches with his brush—perhaps a professor vigorously sweeping the floor—a lawyer arranging the chairs while others were hurriedly putting things to rights—I know you would have congratulated our young church upon its good fellowship and hearty co-operation.

For these things mean more than the mere outward doing of it. It means the state of affairs where characters can influence each other, and grow stronger by the contact.—ALICE M. JACKSON.

The *Mountaineers' Journal*, Appalachia, of Boston, for January, contains a graphic paper on "Camping in the High Sierras," by Hubert Dyer, a member of the Oakland Unity Club.

SUNDAY SCHOOL UNION.

At the Los Angeles Conference the By-Laws of the proposed Pacific Coast Sunday School organization were adopted, but it has been so far a society without members, and therefore quite necessarily without officers. It is proposed to remedy this slight informality at a meeting to be held in the parlors of the First Church, San Francisco, on Saturday, April 30th, at 2 o'clock. Every one interested in Sunday School work or methods is cordially invited to attend this meeting. It is hoped that Rev. H. G. Spaulding, for so many years the efficient Secretary of the Unitarian Sunday School Society of Boston, may be with us, to help with his counsel, and inspire with his enthusiasm.

In addition to the formation of the Union, there will be brief papers on various topics of interest, followed by discussion. Every teacher within reach is urged to be present, whether with or without intention of joining the Union.

That the purpose and scope of the organization may be fully understood, we print the brief, but comprehensive, By-Laws adopted by the Conference :

ARTICLE I—Name. The name of this Association shall be THE UNITARIAN SUNDAY SCHOOL UNION.

ARTICLE II—Objects. Its objects shall be to promote the interests of Sunday Schools on the Pacific Coast.

First. By encouraging the formation of new schools wherever it may seem possible.

Second. By fostering and strengthening those already established, supplying their most urgent needs, and through correspondence and conference inducing united action.

It shall co-operate fully in the work of the Unitarian Sunday School Society.

ARTICLE III—Membership. The payment of one dollar (\$1) by any Sunday School worker—clergyman, officer, teacher, or pupil, shall constitute an annual membership. The payment of five dollars (\$5) by any one not connected with a Sunday School, shall constitute an honorary annual membership.

Any Sunday School represented in membership by one or more of its number shall be deemed as belonging to the Union and entitled to any assistance it may be able to give.

Each school shall retain full control over its own affairs, with liberty of choice in any course of study

or other action recommended by the Board of Directors.

ARTICLE IV—Officers. The officers shall consist of a President, two Vice-Presidents, a Secretary and a Treasurer, who, together, shall constitute a Board of Directors, with full power to act. They shall be elected by ballot at the annual meeting, and shall hold office for one year, or until their successors are chosen. They shall have power to fill vacancies in their number for the unexpired term. They shall have full control of the funds of the Union, making such disbursements as they may deem most judicious, being governed by their knowledge of the needs of the various schools.

ARTICLE V—Meetings. The annual meetings of the Union shall be held at the meeting of the Pacific Unitarian Conference, unless otherwise ordered by the Directors. The Board of Directors shall meet at the call of the President, or any two members.

ARTICLE VI—Conferences. The Board of Directors shall arrange for a Sunday School session at each annual meeting of the Pacific Unitarian Conference, and for such local conventions from time to time as they may deem advantageous.

ARTICLE VII—Amendments. These By-Laws may be amended or added to at any annual meeting by a two-thirds vote.

UNITARIAN CLUB.

A very successful meeting of the Unitarian Club of California was held at the Palace Hotel March 25, 1892. It was "Ladies' Night," and this fact served to call out the largest attendance the club has ever had. Mr. Frank J. Symmes presided, and a few minutes before nine o'clock introduced President Charles W. Eliot, of Harvard University, as the first speaker of the evening. After a few introductory remarks concerning the Boston Unitarian Club, to which the speaker said he belonged, he passed to the special topic of the evening, "Education and Religion." The cause of education has always received loyal support from Unitarians, and Harvard University is largely indebted to the successful business and professional men among them. Forty years ago the students at Harvard were nearly all Unitarians; now, not over one-sixth of them are of that sect. Almost every denomination is represented in the faculty and among the students. This mixture of faith is advantageous, in that it liberalizes the minds of the students. The

American theory seems to be that Religion should be excluded from the public school, but the speaker regarded this as a degrading notion. Religion is as natural to man as breathing, and the love of God as natural as the love of mother or child. Religious services are provided at Harvard for the students.

"We Unitarians," President Eliot continued, "have not the support of the multitude, and are regarded by the prevalent religious denominations as a small, despised sect. We are the pioneers of a great army. But it is a blessing to be delivered, as we feel ourselves to be, from every superstitious fear, and from the awful conceptions of the Supreme Being which have been such a terror to the world. We should also be thankful that we have no fear of our faith coming in contact with intellectual advancement or scientific progress. We can look forward with entire confidence to every form of human progress, knowing nothing can happen which will shake our faith. We have also the same religion for man, woman and child. It is a bad family policy to teach children what the parents do not believe. Again, Unitarianism is consistent with the thoughts and sentiments of the best poets. Modern literature is on our side." In this connection the speaker related an anecdote regarding Bishop Keane of the Catholic University at Washington. The Bishop delivered a lecture at Harvard by invitation, and before the lecture read the hymn, "Nearer, my God, to Thee." Walking home in company with him, President Eliot remarked: "That was a beautiful hymn you read, Bishop." "Yes," said the Bishop, "that is one of our grandest old church hymns." The hymn was written by a Unitarian woman during the present century.

After a musical selection by Mr. Wilkie, the President called on Professor Thomas R. Bacon, of the University of California, who responded in a very happy manner.

Mr. Bacon first attracted his hearers by a witty preface, emphasizing the fact that he was not a Unitarian. He also expressed his loneliness in being a Yale man. Yale, he said, was not the oldest college in America—

only the eldest daughter of Harvard. It had been her ambition to be sufficiently progressive to keep in sight of President Eliot's coat-tails as he vanished in the horizon. She hoped in time to be able to see other portions of his apparel, and eventually pass him, so that she might turn round and view him in the face, and kneel in respectful admiration for all he had done for the cause of education. Passing to the selected theme, he spoke eloquently and ably of the desirability of religion going hand in hand with, being a part of, education, but clearly outlined the practical difficulties, especially in public schools and universities supported by a common tax. He believed the time would come when this might be, but in the meantime the best that could be done was through the individual influence of the instructor in presenting, not dogmatically but by his life and character, the fruits of religion.

Dr. Stebbins spoke briefly, acknowledging his debt of gratitude to Mr. Bacon, and expressing also the gentle amusement it always afforded him to see such a man indulging stoutly in the belief that he was not a Unitarian. He then spoke of the central thought of religion: the humanizing of the Divine, the expression of God in man, and of His supreme expression in Jesus Christ. Touching the subject under discussion with a few lofty and eloquent phrases, he concluded by expressing for the company and the community a gratitude and respect to President Eliot for his ready and generous response to every call that had been made upon him, and on behalf of all he bade him God-speed on his journey.

Mr. Wilkie sang "Pretty Jane," and then the President called upon Rev. Mr. Wendte to make the final address.

Mr. Wendte was in a happy mood, and anecdote, witticism and story flowed impetuously for an appropriate length of time. He concluded with a pleasantly complimentary farewell to the guest of the evening.

Thus ended a delightful meeting that apparently converted all those who had entertained any doubt of the advisability of inviting ladies to a club dinner.

MARIANO, CHIEF OF THE GYPSIES.

"Percy," I said, "you must do it! Have you read Gypsy tales all your strange youth for nothing? Of what use is the time you spent transcribing your *Romany-Spanish* Dictionary from *The Bible in Spain* last January, and your *Spanish-Romany* part during those awful nights in the second-class smoking room of the Veendam? Have you muttered all this gibberish through the long night hours in third-class compartments on these Spanish Snailroads to hesitate now in sight of the enemy?"

We were sitting on a stone parapet just outside the frowning walls of the Alhambra and gazing down into the mass of foliage that rose from the steep walls of the ravine below us. I spied three gypsies there and I yodelled for them to come up,—a flower girl, a fortune teller and a blind man with a guitar. The swarthy girl could dance, she said, and she would give us 75 per cent. discount; so we contributed "a little dog" (one cent) apiece, and she smiled knowingly and began. Percy is my cousin; and now I saw him hold up his head and his eyes opened. "The dance is good," he said. He did not say it in English, he did not say it in Spanish; I could have done that much, but he said it in words that stopped her. The blind man was almost restored to sight; the two girls looked at each other. "Are you Romany?" said the swarthy one. Percy did not commit himself. "What do you think?" Remember Percy had sworn in New York not to cut his hair till he returned, and his corduroy coat and his flannel shirt became him as do the rusty shingles on a deserted house. He is dark, and he can disguise himself with a single expression. There was no more dancing, but questions fast and fierce. Percy used his two hundred Romany words in a masterly way.

Now all who have visited the Alhambra must remember a magnificent old man, dressed in the wildest attempt at picturesqueness ever seen outside of a costumer's, who haunts the approaches to the palace, selling his photograph, offering himself as a guide to the gypsy village, and posing for tourists

as the chief of the Gypsies. He is Mariano, an old model of Fortuny's, he says, and, as others say, the finest guitarist in all Spain.

At this moment Mariano was stalking his prey above us—(a group of Americans, one of whom I had seen yesterday swish into the Court of Lions, exclaiming, "How insignificant!") "Come here!" our swarthy flower-girl called out to him; "here are some strangers, and I think they are Romany folk."

He approached us with a grand air. "I'll soon tell if they are gypsies," he said, and there ensued a catechism that made George and me tremble. Percy told him we were from America, where the gypsies spoke differently. He knew a little Spanish Romany, but not much, etc. At last the chief of the gypsies smiled and shook hands with Percy enthusiastically, while George and I embraced at the risk of falling over the high parapet.

The barriers of his suspicion were down; Mariano became fraternal; we must go to the *venta* and drink *aguadiente*, which is a concentrated essence of all the peppermints; and we must go home with him and see his wife and children. So off we went with him, the swarthy girl following us and industriously begging for "little dogs" all the way, while the old man told us how fat his income had grown from the tourists to Granada. He did not live across yonder where the common lot of gypsies lived, in caves burrowed out of the hillside, but under the brow of this ridge. Here in a cave, whose different rooms were partitioned off by horse blankets and sheepskins, we found his wife and children preparing his dinner—one of the girls as fair as a Dane, but a full-blooded gypsy. Mariano showed us in and introduced us. "I don't believe they are gypsies at all," said the wife when she saw us. The chief insisted. Percy, who has been a "trouble" man for a telephone company, has had experience in getting along with people and has a honey tongue. He could understand but about three words in every seven, but he gave a knowing look and a pleased smile to all the most puzzling remarks, and then led the conversation

deftly to a discussion of American gypsy life, with which he was well acquainted. The mistress of the cavern was at last convinced, and confessed to us she had seen us in the city the day before. She didn't think we looked like tourists, she knew we didn't live in Granada, and in fact she thought we were gypsies all the time!

The old man was greatly interested in the strangers and questioned Percy eagerly about all he had seen, sent out for more *agua diente*, and invited him to stop and marry a gypsy girl here. He urged all to stop and partake of his *cocida*, but George was trembling lest an earthquake of discovery should swallow us up; I was anxious for a translation of all the talk, and Percy longed for another peep into his *Gypsy-Romany* dictionary.

From that time on our visits to the Alhambra were a joy and pure delight; not a beggar approached us, not a guide offered his services, not a gypsy asked to tell our fortunes, but the flower girls whispered as they passed us and smiled merrily, and if one approached us the others would call, "Don't bother them, they are Romany."

The last day, we visited the cave again to say farewell to the chief of the gypsies, and he affectionately bade us "Go with God!" Percy had conceived such an envy of the old man's curious clasp-knife that he presented his own to Mariano as a souvenir. It was cheerfully accepted and the subject quickly changed; we finally let him know we expected a similar remembrance in return, and Percy did leave with the knife, but it was not an artistic transaction.

So when you visit the Alhambra (and may it be soon) find Mariano, Chief of the Gypsies, ex-model of Fortuny, and best guitarist in Spain, and tell him you are sent by the American gypsy Pedro, he who with his two cousins visited Granada last year at fair time!—F. G. B.

"When did Age transfer to Youth
The hard-gained lessons of its day?
Each lip must learn the taste of truth,
Each foot must feel its way."

SUNDRIES.

There are to-day twenty-eight Unitarian ministers actively at work on the Pacific Coast. Five years ago there were seven. There are also five or six Unitarian clergymen available for occasional service. Five years ago there were six organized societies; to-day there are thirty-two.

Rev. A. W. Jackson contributed to a late number of the *Christian Register* an article on "Piracy and the Eighth Commandment," in which he took to task a Boston newspaper for pirating the *Encyclopedia Britannica*. A few days later he received by express, without any announcement of the donor, a magnificent *Britannica*—the genuine, honest edition—not the stolen one which is so brazenly offered the public for "ten cents a day." As such a set is worth \$150, virtue, in this case, was not alone its own reward.

We hope in successive numbers of THE GUIDON to publish all the papers read at the women's Meeting referred to in another column. This month we have room for one only, the first in the order of delivery, an account of the new church in Berkeley.

The red granite pedestal for the Starr King monument is en route for California, and will arrive this month. The statute will then be placed upon it, the site having already been selected in Golden Gate Park, and the unveiling, with appropriate exercises, will take place on June 17th, the anniversary of the battle of Bunker Hill, which date, as Mr. King was a resident of Charlestown, Mass., in his youth, and was first settled there as a minister, is most fitting.

THE GUIDON is unable to report fully the results of its special appeal for Olympia. For San Francisco it can say that the collection in the First Church, some eighty odd dollars, was added to by the Society for Christian Work, and an even \$100 was sent, while the healthy little infant at the Mission sent for its gift to its elder sister, \$15. So far so good.

Mr. John Fiske, the well-known writer on historical and philosophical subjects, will give a course of four lectures in this city, beginning April 11th, under the auspices of the Channing Auxilliary. The general subject of the lectures will be "Scenes and Characters in American History"—the course which Boston audiences found so interesting and stimulating last winter. He will also give a musical lecture on "Schubert," which he will illustrate by singing some of Schubert's most characteristic songs. The subject of the first lecture will be Alexander Hamilton.

NOTES FROM THE FIELD.

ALAMEDA, CAL.—At a late meeting of the Board of Trustees the subject of proceeding to erect a church building was brought up and discussed. The sentiment seemed unanimous to proceed at once to the consideration of building plans. Accordingly a committee, consisting of Messrs. Van Sicklen, Plummer and Shattuck, was empowered to collect such plans and report at an early date. Many in our society are much pleased with the ground plan and general appearance of the Unity Church, Lawrence, Kansas, and if the expense is not too great, we feel that something similar will meet our needs here in Alameda.

OAKLAND.—The Unitarian Church in Oakland is about to lose the services of its pastor, Rev. C. W. Wendte, for a season. About April 20th he will take a needed vacation abroad of four months, for rest and recreation, visiting probably England and Germany, returning in August. During his absence the Unitarian pulpit in Oakland will be filled by Rev. H. G. Spaulding, of Boston, Rev. Samuel M. Crothers, of St. Paul, Rev. Samuel A. Eliot, of Denver, and Rev. Thos. Van Ness, who will be sure to keep up the work with power and satisfaction to all concerned.

Mrs. Louise Humphrey-Smith read before the Unity Club on March 31st.

The reception to President and Mrs. Eliot by the Berkeley Literary Club was a delightful affair. Fifty ladies and gentlemen sat down at table on March 23d. In the evening Prof.

Eliot read to a great audience, which crowded the church and flowed over into the adjoining rooms, a charming paper on "The Sources of Happiness, from a Scientific Standpoint." After the lecture the club reassembled in the church parlors and discussed the paper for an hour longer.

Impending are the lectures of Prof. John Fiske on American History and of Rev. H. G. Spaulding on Pompeii.

POMONA, CAL.—Rev. Leslie W. Sprague has just issued a neat card giving subjects of sermons for the coming Sundays. Among them we find the following: March 27, "Old and New Thoughts of the Bible." April 3, "Old and New Thoughts of Jesus." April 10, "The Old and the New." April 17, "Resurrection Easter." Services are still held in the McComas Hall. In the afternoon Mr. Sprague speaks at Ontario.

PORTLAND, OR.—In the Church of our Father there is perhaps not much that is new, but a great deal of the old, old story is quietly going on. As I write this evening in the reading room I hear a murmur of earnest voices in the chapel, where the Fraternity study class is in session. This class has taken a course of Emerson this winter, and now Mitchell's "English Lands, Letters and Kings" furnishes the topics.

On Ash Wednesday special weekly social meetings, to continue until Easter, were begun, with different leaders.

Dr. Eliot and Mr. Wilbur are giving a series of Sunday evening sermons appropriate to the season, the first being given last Sunday by Mr. Wilbur on Regeneration. In the morning of the same day Dr. Eliot spoke of the attitude which the Unitarian should maintain in relation to the revival service now being held here by our orthodox friends under the evangelist Mills.

Sunday evening, April 3d, Dr. Eliot will speak on "Doubt and Faith," showing how doubt and faith work together. On April 10th Mr. Wilbur will discuss "The Christian Name."

PUYALLUP, WASH.—Our society is a very small one and almost forgotten among the

many other ambitious and growing sister churches; nevertheless we are trying to do our duty, and if we have not five talents to double, then we shall at least attempt to double those we have. It is almost a year and a half ago since our pastor, the Rev. Mr. Haugerud, came among us. At that time it was thought by some that we could not possibly keep up an organization in so small a town; nevertheless we persisted, and Mr. Haugerud showed us the right spirit of consecration and courage. Last November, with Mr. Van Ness, he agitated the subject of a church building, and found a ready sympathizer in Mr. Ezra Meeker, who has already done so much for our society. Mr. Van Ness made a proposition which seemed a hard one to fulfill. It was to the effect that the National Loan Fund would vote \$1500 towards a building, provided that we obtain a church site independent of the one we now have (reserving the original lot for parsonage or other purposes) and raise in addition the sum of \$1500. The conditions having been complied with, the Loan Fund voted the promised amount, and we have worked vigorously at the church building, which we hope will be completed about the first of June. In a later number of THE GUIDON will appear a description and picture of the church.

Any contributions toward the interior furnishings will be most gratefully received. Can not some of our older and larger sister churches make us gifts which will bind us all the more closely together for the generosity shown in the hour of need?

SANTA BARBARA.—The Unity Club is proving quite attractive and instructive, and has an average attendance of fifty. Mr. Thacher has organized "The Associated Charities," and last week raised money for the erection of a building for the Kindergarten Industrial School and Manual Training School. The Manual Training School will be under his own immediate supervision, and is designed to instruct and entertain the boys who have been accustomed to spend their evenings in the saloons and gambling dens. The young people of our Society are busy workers. They bought the windows for the

new church, and are responsible for the new pipe organ. The Flower Mission take flowers to invalids twice each week, and the "Lend a Hand Club" meets each week to sew for the poor. "The Cottage Hospital" is completed, and many of the rooms are occupied by patients.

SAN JOSE.—A pleasant informal reception was given Supt. Van Ness on the occasion of his last visit here (March 27th), and the general subject of the new church was fully discussed. It has been decided to obtain a loan of \$10,000, and with this to meet all outstanding indebtedness, so that when the church is ready for dedication there will be but this one debt. Our plan now is to hold services in the "Assembly Building" (or parish house of the church) some time in May, and thus save the present rent of the Odd Fellows' Hall. This can be accomplished with very little extra effort on the part of the workmen now engaged on the church. The main auditorium will not be ready for occupancy before September, and it is hoped that services of dedication may be held at that time. An invitation will be sent to the Rev. Chas. G. Ames, of Boston, to preach the dedicatory sermon. Mr. Ames is still remembered here most gratefully on account of the pioneer work done for liberal religion a dozen years ago. While the Unity Society established by him did not continue as a permanent organization, yet it helped create that Unitarian sentiment in the community which is coming to be one of the recognized religious forces of San Jose. It is hoped that somewhere in the new church, either in tablet or window, an expression of the deep gratitude for Mr. Ames may be made lasting. If, therefore, any of his old friends would like to contribute to this purpose, we hope they will inform the Rev. Mr. Haskell at an early date.

SALEM, OR.—It is announced that the Rev. R. M. Webster, of Long Beach, Cal., will fill the pulpit of the Unitarian Church on the Sundays of April 10th and 17th (Easter). On the 3d, Rev. Mr. Waldorf, formerly the Baptist minister of Hillsboro', will take Mr. Brown's place. Our pastor takes

his vacation at this period of the year, and will spend three weeks in California, visiting and speaking at Eugene on the way. Since the completion of the new church there has been a steady increase in the congregations, and the various sub-organizations having permanent headquarters in the building are now doing excellent work. We shall enter upon the next pastoral year with new courage and hope, trusting it may be even more full of work and success.

MISSION UNITARIAN CHURCH, SAN FRANCISCO.—Rev. H. H. Brown, of Salem, will speak in place of Mr. Van Ness on the evening of April 3d. The Unity Club is growing in favor. A largely attended meeting was held on the evening of March 20th, when "Romola" was the subject of study. A lively debate followed as to the character of Savonarola, which brought out many admirable historical points.

During the past two months Mr. Van Ness has been giving a series of discourses on the "Origin of Religious Beliefs," as follows: "Ancient Funeral Customs," "Primitive Ideas of the Universe," "Rise and Growth of Jehovah Worship," "The Religion of Jesus," "Nazoreanism and Paulinianism," "Conflict between Paganism and Christianity," "Growth of Christian Belief," "The Devil as Prince of the World." Each evening has seen a larger audience present, and the interest is growing.

A feature of the evening service is the after sociable. The pastor, among his other notices, always states that the service is not completed until each man has shaken hands with his neighbor.

It has been decided to continue church services in the present hall at Twenty-first and Howard streets until June 1st.

STOCKTON.—On Sunday, Feb. 14, Rev. W. E. Copeland preached at Stockton in the new Pioneers' Hall to a small congregation in the morning and to a much larger assemblage in the evening. Mr. Copeland has preached to steadily increasing congregations. On February 21st, after the morning service, the First Unitarian Society of

Stockton was organized for the promotion of "Freedom, Fellowship and Character in Religion." The society is strictly non-creedal, and has for its purpose the dissemination of moral, intellectual and spiritual views of truth, and the aid of all moral and philanthropic work.

On March 6th, after evening service, the first regular meeting of the society was held, at which Messrs. Spooner, Fyfe, Gisea, Worthing and Stackhouse were elected Trustees. Subsequently, Mr. J. Pitcher Spooner was elected President and Mr. W. W. Worthing Secretary of the Trustees. A number of prominent citizens have subscribed to meet the expenses of the society, which has called for its pastor Rev. W. E. Copeland, of Tacoma.

New Pioneer Hall, a handsome, well-lighted, centrally situated hall, has been rented for a term of months, good music secured, and everything augurs well for future prosperity.

At the evening service of March 6th the hall was well filled to hear Mr. Copeland lecture on "Blood Theology Unreasonable," and the audience was composed of some of the best and most intelligent citizens of Stockton, some of whom found out to their surprise that they were Unitarians.

On the first Sunday in April Superintendent Van Ness is to preach and give the new movement the sanction and encouragement of the National body. The following two Sundays Mr. Copeland will spend in his old home in Tacoma, in order to make arrangements for moving his family to Stockton. Rev. H. H. Brown, of Salem, Or., will supply the pulpit. On May 1st it is hoped that regular installation services may be held.

"Immortal Love, forever full,
Forever flowing free,
Forever shared, forever whole,
A never-ebbing sea!

"Our outward lips, confess the name
All other names above;
Love only knoweth whence it came,
And comprehendeth love.

"Blow, winds of God, awake and blow,
The mists of earth away!
Shine out, O Light Divine, and show
How wide and far we stray!"

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Teacher of Roman history—"And who was Cornelia?" Scholar—"Please, 'm, she was the mother of the Gracchi boys!"

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SAN FRANCISCO

A Vassar girl being asked what kind of a noun "kiss" was, replied with a blush that it was both common and proper.



Poet's wife—"They say poetry is a drug in the market." Poet—"Nonsense! If you'd ever sold any poetry and bought any drugs, you'd know the difference."

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San Francisco, Cal.Smart little girl—"Mamma, I smell apples!" Mother—"Yes, dear; I've been cutting some for sauce." S. L. G.—"No; I smell *whole apples*!"**GOLD AND**
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Young humanitarian (hearing the bag-pipes for the first time)—"O, mamma, couldn't you interfere? There's a horrid man squeezing something under his arm, and he's hurting it dreadfully!"

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Boy reads: "Rex fugit—the king flees." Teacher—"How else may that be translated?" Long pause. Teacher suggests "has." Boy—"The king has fleas."

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LEAP YEAR IN ROME.

SHE.—Claudius, I love thee! Wilt thou my husband be?

HE.—No, Cordelia, never—your bluff I can not see, But a true and loyal *brother* I'll ever be to thee.**BONESTELL & CO.****PAPER****WAREHOUSE**

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THE GUIDON

Vol. 1.

SAN FRANCISCO; MAY, 1892.

No. 10.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
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The Society for Christian Work,
The Channing Auxiliary,
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In the commercial world it is found necessary, at stated times, to take account of stock, balance the profit and loss of business, and make a fresh start. Some such course is necessary in a properly conducted life. If we are wise we take stock of something more than goods. It becomes us to consider what we *are* quite as much as what we have. What does life mean to us? Have we any object in it, and if we have is it the best and truest of which we can conceive? We look around and behold our fellow-men pursuing widely different ends. Some are scarcely lifted above the lowest form of animal existence; they can not be said to *live* in any sense befitting the destiny to which, as human beings, they are called. Slaves of their passions, without ambition for any higher life, with no end in view beyond indulgence and enjoyment, they fall below any true standard of manhood. Another division differs only in being rather more decent in their habits, and more energetic in character. Their end is equally selfish, though their form of indulgence is on a higher plane, and they contribute more perceptibly to the general good. They are pushing, active, busy workers. Toward some point they struggle mightily, and being unimpeded by sympathy or consideration for their fellow-men, nor over scrupulous as to methods, they are successful. Wealth is theirs, position, influence of a certain kind,

power. They are envied by the unthinking, and they command the qualified respect that always is paid to the man that succeeds; but though they gain the whole world, they are lost to all that is best and highest in life, and with poverty of soul, of what good are their riches?

And what is the end in life of those whom we most respect and reverence? Perhaps if one word can express it, that word is Faithfulness. They find something else in the world than opportunity of self-seeking and material prosperity. They feel there is a purpose in it, and that for them the ordained way is to stand upright, with courage and trust, and quit themselves like men. They are not worrying about saving their souls; they have quite enough to do to live as they feel they ought to in this world, and a God that can not be trusted to do what is best in the next is below their conception. They are not, however, mere doers and bearers, stoical and stern. They find the world beautiful and good, though not free from perplexing problems and much that must give pain. They are as happy as they may be, and enjoy the more that they believe its results to be in the hands of One, all-wise and all-good. They are full of good will and rejoice in serving others. They are not greatly self-conscious, but are apt to forget themselves in following the high ideal of their lives—simply, day by day, to do God's will as it is reflected in an honest conscience. They are not perfect; they err, and they bear as best they may the consequences of their errors. They fall short of satisfying themselves, but they go on, being patient with themselves as well as others, and steadfast and faithful to the end. These are nature's noblemen, God's loving, trusting children, and whatever their lot in life, they are rich, for they have chosen the better part. In determining our life we surely have free-

dom of choice. God compels none of His children to virtue or goodness. It is a moral world, and being such, goodness must be chosen or it cannot be goodness.

We may travel in the broad path that many follow, or we may choose the narrow and less frequented. We may sink to the level of the brute, or, God helping us, we may rise till the human touches the divine. Whatever we are able to attain, let our aim be high. An old English poet has felicitously described the true type of manhood. Listen to the words of Sir Henry Wotton :

"How happy is he born and taught
That serveth not another's will;
Whose armor is his honest thought,
And simple truth his utmost skill;
Whose passions not his masters are,
Whose soul is still prepared for death,
Untied unto the world by care
Of public fame or private breath;
This man is freed from servile bands
Of hope to rise or fear to fall;
Lord of himself, though not of lands,
And, having nothing, yet hath all."

WHAT TO LIVE FOR.

THE GUIDON finds upon its table a sermon, entitled "What to Live for," by Rev. Leslie W. Sprague of Pomona, printed by a member of his congregation. It is a manly utterance, clearly and forcibly setting forth that life *is* worth living, or rather that it *may be* if we make the best of every possibility. He says: "Our life is worth no more than our aims, our thoughts and our deeds." He makes an earnest plea for high aims, and the relegation of wealth, ease and power to their proper places as means to higher living. Self-improvement, a finer sense of honor and truth are what we should live for. Character is the chief end of life. Also, "We should live for human blessedness; live that we may aid; live that we may impress others, uplift their aim, encourage their hope." Finally, "We are called upon to live up to our present highest ambition, and to raise that desire to the noblest and the best."

The discourse breathes a fine spirit of pure, practical Christianity of the broad, inclusive type, and we rejoice that the people of Pomona have such a gospel preached unto them.

ALAMEDA SOCIETY.

The Second Annual Meeting of the First Unitarian Society of Alameda was held in Masonic Hall Wenesday evening, April 13. Mr. C. S. Peck, President of the Board of Trustees, reviewed in a general way the society's work during the past year, and congratulated his associates on the progress made.

Secretary G. H. Murdock reported that all expenses had been met and that the society was out of debt.

The Building Committee reported that the Grand street lot (price \$4100) had been entirely paid for.

Mrs. Baurhyte, Secretary of the Unity Circle, gave an account of the work by the ladies. During the year they raised \$1600.

The pastor, Mr. Dodson, in an informal report said that the best work of the society—its intellectual and moral life, growth and influence, its social enjoyment and the religious guide and help it has afforded—does not admit of statistical report. He had aimed to supplement the pulpit teaching by formation of a class for systematic study. During the year sermons and lectures have been delivered by Dr. Stebbins, Rev. Mr. Van Ness, Rev. Mr. Wendte, and Rev. Minot Savage of Boston. A series of Sunday evening lectures has been delivered by professors from Leland Stanford Jr. and California State Universities. The pastor expressed his appreciation of the perfect freedom given him and the unfailing confidence with which he had been supported by the the society.

Dr. Stebbins was pleased to see among the active supporters of the new churches on this side of the bay, many who were formerly members of his congregation. And his remark made in pleasant humor is seriously true,—that these graduates, of the First Church in San Francisco have been well educated and are sufficiently inoculated with truth to be proof against religious diseases. In his remarks on Unitarianism, the Doctor showed how inadequate is the name to express the meaning of our position. We see in the founder of our religion a human being; Unitarianism is the humanizing of God

and the exaltation of humanity into relations of love and trust with Him.

Mr. Van Ness gave a definition of Unitarianism from a practical point of view. It means "*devotion* to the best within us," endeavor after character in religion and thorough honesty in life. This devotion to the principle of righteousness, and refusal to follow the conventional methods and ideal, was likened to that of primitive Christians, the first Protestant reformers. Because of its persistently honest methods the continued success of the society was predicted.

Mr. Wendte spoke of the grand modern philosophic conception of the unity of all force—of all life "from that of the worm to that of the archangel." We aim to unfold the religious significance of this sublime idea with which our religious name is happily harmonious.

To the efforts of each of the three visiting ministers the existence of the Alameda Church is in varying measure due, and their many happy words of congratulation and encouragement were enthusiastically received.

The following gentlemen were chosen Trustees for the coming year: C. H. Shattuck, F. W. Van Sicklen, Geo. E. Plummer, Geo. H. Murdock, C. S. Peck, Daniel Swett, Wm. Baurhyte, J. Browning, B. F. Giddings.

"THE NEW WORLD."

We desire to call the attention of the readers of THE GUIDON to a new literary and religious publication of great importance to our liberal cause. It has been decided to change or transfigure the existing *Unitarian Review* into a quarterly, representing not simply Unitarian scholarship, but the larger interests of advanced thought and culture in all the sects and schools, and outside of them all. The title chosen for it is *The New World*, which is a happy indication of its spirit and purpose. It will be under the charge of an editorial committee consisting of Professors Charles Carroll Everett and Crawford Howell Toy, of Harvard; Rev. Orello Cone, D. D., President of Buchtel College, and Rev. Nicholas Paine Gilman (managing editor). The new periodical will

have two hundred pages in each issue, one-quarter of which will be given to the careful review of important books in its field. As the names of the committee indicate, the new review will endeavor to discuss religion, ethics and theology from the standpoint of liberal thought. Uncommitted to any denomination, it will enlist the support of scientific scholars and progressive thinkers at home and abroad, in the thorough treatment of the great problems of modern life and thought—in religion, ethics and theology. Interpreting these three terms in a broad sense, the conductors of the new review hope to fill an evident void in periodical literature by issuing a liberal religious quarterly of the first order, with large financial backing.

The first number contains articles on "The Historical and the Ideal Christ," by Prof. C. C. Everett, of Harvard University; "The Future of Liberal Religion in America," by Prof. J. G. Schüman, of Cornell University; a paper commemorating the life and work of the eminent Old Testament scholar, Dr. Abraham Kuenen, by Prof. C. H. Toy, of Harvard; another on "The Theistic Development of Buddhism," by Prof. J. Estlin Carpenter, of Oxford; another on "The Common, the Commonplace, and the Romantic," by Rev. W. R. Alger, and several other articles by leading liberal scholars, with fifty pages of careful book reviews by specialists.

The subscription price is \$3.00, and it is to be hoped that many of our liberal thinkers on the Pacific slope will become subscribers. Your pastor will doubtless receive names and money for the new journal.

The number and quality of Unitarian publications is both testimony to what we are, and promise of what we shall be. Such representatives as the *Christian Register*, *Unity*, *The Unitarian*, and the sumptuous *New World* are noble planets in the firmament of liberal thought, and there is an increasing number of little twinkling stars that are content to do their part, and rejoice that their lesser surface is lighted by the same sun.

OH, COULD I TELL IT!

(From the German, by Chas. W. Wendte.)

When I was yet an urchin small—
 'T is long ago, but I recall
 My playmates often laughed at me;
 Then homeward I ran angrily,
 And sobbing, cried, "O, stop your bother!
 I 'll go and tell it to my mother!"

I grew in time a little man,
 And—as boys will—I oft began
 To tease, and quarrel with my mates,
 But faring ill—O, cruel fates!—
 Smarting with blows from one or t' other,
 I cried, "I 'll tell it to my mother!"

When, later on, I went to school,
 Too strict I found the teacher's rule;
 I tried so hard to do his will,
 But all in vain—he scolded still;
 Until I sought my tears to smother,
 And thought, "I 'll tell it to my mother!"

Ah! since that long departed day
 My mother dear has passed away;
 Sorrow and pain have wrung my breast,
 'Till oft, with cares and woes oppressed,
 I think of this time and that other—
 Oh! could I tell it to my mother!

THE UNITY MISSION CHURCH.

(Read at Woman's Meeting, San Francisco, March 19th).

About the beginning of February, 1891, placards and announcements scattered throughout the Mission informed the people of that district that the distinguished clergyman Rev. W. R. Alger, of Boston, would hold Sunday evening services in Mission Opera Hall. Naturally, curiosity to see and hear this well-known speaker brought out large audiences.

In company with Mr. Alger, Mr. Van Ness, Superintendent of Unitarian Churches, was seen. At the conclusion of each meeting he requested those who were interested to remain and give him their names. A fair proportion having done so, and the interest increasing, it was deemed advisable to make these services permanent. Accordingly Mr. Van Ness in person took charge, and for greater convenience moved to the hall at the corner of Twenty-first and Howard.

Unfortunately, in the months that followed, Mr. Van Ness was called away very fre-

quently, and the services therefore took on a degree of uncertainty which made the interest flag and the attendance rapidly decrease. Fortunately, through the visits of certain well-known clergymen—the Revs. Edward Everett Hale, Minot Savage and Dr. Stebbins—considerable enthusiasm was occasionally awakened. A nucleus of persons thoroughly interested brought in others, and at last in December it was thought that the movement had gained sufficient strength to take on an organized form.

A committee being appointed from those most interested, a constitution was drawn up and a board of nine trustees suggested. Afterwards, at a congregational meeting held at the close of one of the Sunday services, the action of the committee was ratified, and the Mission Unitarian Church came into existence. At the first public meeting of the new church, there were Revs. Stebbins, Wendte, Payne and Dodson, who in short addresses congratulated the infant church and wished us the kindest God-speed.

Some time in April Mr. Van Ness organized a Sunday School. After as strong fluctuations as those shown by the church, the Sunday School acquired organized life, and at the first annual meeting reported an average attendance of sixty-two pupils and nine teachers.

In October a number of interested persons met in Mission Music Hall and organized a literary club. The christening bestowed upon it the name "Unity Club." To take up the ten greatest novels of the world for study and discussion has been the work allotted for the year. Five have already been considered, the interest in the work is increasing, and a membership of sixty we feel to be a substantial attestation of the work accomplished.

Our church membership is seventy-one. We wish it were larger and we feel it will be. In a city of San Francisco's population surely it is not too much to expect that there is room and work for two Unitarian homes. We realize that we have plenty of work, and we need all the kindly advice that can be

given. We are in a section of churches, and the Mission has seen a revolution in new churches to replace the old ones in the past few years. As the people are accredited a church-going one, we feel that by reason of contiguity and habit many persons found grooves into which they have simply drifted. Many of these would have gravitated into the congenial atmosphere of a Unitarian church, had there been one in this district. Habit being a formidable adversary, we can hope to gain but few from that number. Our area will have to cover more than the Mission proper, and we as yet find our resources not sufficient to canvass our probable territory.

The broad principles of Unitarianism preclude proselyting; still, I cannot but feel when I look at the progress made by other organizations, that until the last few years California has been a neglected field. I have a vague suspicion that the older churches and communities of the East absorbed some of that uncomplimentary theory that the people of California were in a semi-benighted condition and not ready for advanced thought. Or are we so far West that we had to be neglected? However, the work in all sections in the past year should be a beacon-light guiding and encouraging renewed efforts.

On behalf of our Mission Unitarian church I extend a cordial welcome to all to visit us. Not being able to come yourselves, enlist the co-operation of friends within convenient distance of our church. We have been gently chided on account of the decreased attendance during Mr. Van Ness's enforced absence, and I admit that there has been good reason for the admonition. Journeying on together in these first steps, we seem to feel so in need of the helpful atmosphere he brings to us. I know it leaves us open to the charge of being ardent followers of Mr. Van Ness's personality, but I feel sure that if the ever-changing dial of circumstances permits him to remain with us, I can answer for our Unitarianism under his guiding hand.

—MRS. F. D. CIPRICO.

PUNDITA RAMABAI.

So many contradictory accounts have been published of the measure of success that has attended the efforts of Pundita Ramabai's work in India, that her friends and supporters will be relieved to learn the actual facts, as communicated by the Corresponding Secretary of the Ramabai Association of America.

"The Sharada Sadan is now more prosperous than ever before, the storm of opposition which assailed it after its removal to Poonah having abated. There are now forty pupils in the school, twenty-eight of whom are high-caste child-widows, wholly dependent upon the association. Many of these latter are little girls, placed under Ramabai's protecting care by their own parents, which is a most encouraging proof of increasing confidence among the orthodox Hindus. In the Kindergarten Class there are fourteen pupils, five or six of them being sent by the authorities of the State Girls' School at Poonah, and one by similar authorities at Kohlapur, to be trained by Ramabai as kindergarten teachers. Much satisfaction is expressed at their progress.

Through Ramabai's untiring energy the purchase, for \$12,000, of a house and grounds in Poonah, in every way suitable, has just been completed, the deed standing by Ramabai's desire in the name of the American Association. As but few alterations were required, it is probable that the Sharada Sadan is by this time in its permanent home.

Since it is clear that the work has passed beyond the stage of experiment, Ramabai's friends in this country are now more than ever bound to continue to her the support promised before the work was begun."

California keeps up its contribution with admirable fidelity, \$850 having been sent for the past year's subscription. Considering the absence of Miss Sarah D. Hamlin, to whose energy and enthusiasm California's liberal support was very largely due, the result is quite as good as could be expected. For general convenience the Pacific Coast branch will be hereafter merged in the parent society, and the Circles will remit directly to Boston.

THE SAN JOSE CHURCH.

[Read at Woman's Meeting, San Francisco, March 19th.]

In numbers, strength and consequent influence, the Unitarian Church of San Jose has gained much during the past year. From a position of comparative insignificance it gives promise of becoming one of the leading churches of the city. One thing that has contributed greatly to this is the fact that it has had sufficient confidence in itself to erect a large and beautiful church building upon the St. James Plaza, opposite the Court House and the new Hall of Records. This lot was purchased early last summer at a cost of nearly \$9000.

The corner-stone was laid in September with Masonic ceremonies, and was a grand and inspiring occasion. Mr. Wendte, Mr. Van Ness and Mr. Dodson were the visiting clergy; H. V. Morehouse, Esq., delivered the dedicatory address; Dr. E. A. Clark read a historical sketch of the church and of its predecessor, the "old Unity Society," under the Rev. Charles G. Ames, written by Mrs. Kathryn Smith, who contributed a hymn also, which was admirably rendered by the choir.

The day was one of perfect autumnal splendor; the divine in nature and in humanity joined to make fitting response to the legend of solemn gladness—"Service of Man, Worship of God"—which, carved in granite on the corner-stone, shows for what this church stands.

The building was enclosed and in the desired rough readiness for our annual entertainment in February, which this year was a "Country Store," where articles of every description—fruit, produce, fancy articles, dry goods and groceries—were on sale for five memorable days, February 9th–13th.

Each evening had an excellent program. The first was Miss Susan Hale's inimitable recital, "The Mysteries of Udolpho," and we tried to obey the bidding of the reader and put ourselves in the place of our novel reading grandmothers whose tears were ever ready for the fainting heroine, whose tender affections were ever gushing for the handsome, unhappy, misunderstood hero.

On the second and third evenings the amusing operetta, "The Dairyman's Bride," was charmingly given by the church choir—Mrs. Hillman-Smith, Miss Maude Green, Messrs. Knox and Babcock, assisted by Mr. Robert Butler.

The fourth evening reached the high-tide of numbers and enthusiasm in "Concert Rehearsal by the Country Singing School," under the able leadership of Mr. George Calvert. Fun and fugues were skillfully blended by the musical fifty, who, attired as young men and maidens of long ago, revived, through eye and ear, memories of the "good old times."

Refreshments were served every evening, and on Saturday, the 13th, an excellent dinner was spread from 11 till 2 at which grangers and city folk gathered in merry groups.

Saturday evening brought the "Country Store" to a successful close with a program which included Mrs. Gray's spirited rendering of Will Carleton's "How We Kept the Day" and the reading by the committee of competitive poems upon rural themes, interspersed with some good songs. Mrs. Alice Davis Moody's poem, "My Inner Home," was awarded the prize.

The "Country Store" netted more than \$1500, which will be expended in the interior finishing of the church building. The financial result is very gratifying, but I think the impulse to greater zeal in church work, to a more fervent brotherly love, to thorough co-operation in all that makes for righteousness, which impulse was felt by those who united in friendly competition to do their best for the object of common and central interest, is of far higher value in the upbuilding of the true church, which is the Kingdom of God within us.

The full dimensions of the church are 132 by 62 feet. The auditorium is circular, surmounted by a lofty dome, and connected with a social hall and library. A gallery in each increases the seating capacity of hall and auditorium. In the basement is a dining-room, large enough to accommodate two hundred people at table. Connected

with this are a commodious kitchen, pantries, etc. The basement is brick; the building is stucco of the Alpine cement, a new material that is very effective, looking both strong and handsome.

The Sunday-school, under the wise leadership of Mrs. Kathryn Smith, has prospered, and now enrolls more than one hundred and fifty; about two months ago there was a "Red-Letter Sunday" to celebrate the attaining of that good number. Mrs. Smith's plan of dividing the school into groups, each group in charge of a superintendent and assistants, works well. The groups are the Kindergarten, the Boys' and Girls', Young People's Fraternity and the Assembly, the last composed of the older members of the congregation. The Boys' and Girls' group is especially fortunate in the superintendency of Dr. Julia Mann, for long a member of Lloyd Jones' church in Chicago, where her enthusiasm in good work and versatile talents for ethical teaching of the young, had practical training. The "Upward Club," which she has organized in her class, is learning more and more the meaning of the first line of Edward Everett Hale's famous motto, "Look up, and not down."

The papers read and discussed in the Assembly treat high themes that touch life and its complicated interests in many ways, and are always suggestive and useful.

When our church home is finished it will shelter a strong and flourishing society. This measure of success has been earned by hard work, in which at first there were few to assist, but, as was said at the beginning, there is constant gain in numbers, and with that and unity of aim and action we shall go on from strength to strength in the "Service of Man—the Worship of God."

—ALIDA C. AVERY.

Choice seems a thing indifferent; thus or so,
What matters it? The Fates with mocking face,
Look on inexorable, nor seem to know
Where the lot lurks that gives life's foremost place.
Yet Duty's leaden casket holds it still,
And but two ways are offered to our will,
Toil with rare triumph, ease with safe disgrace,
The problem still for us and all of human race.

—UNDER THE OLD ELM.

WOMEN'S UNITARIAN CONFERENCE.

The members of the Women's Conference have handsomely printed the proceedings at their session of the Los Angeles Conference. It makes a pamphlet of fifty-five pages, and contains the report of the acting President, Miss Elizabeth B. Easton, and the following papers: "Post-office Mission Work on the Pacific Coast," by Mrs. B. F. Giddings, of San Francisco; "The need of deeper spiritual life," by Miss Bertha Shafter, of Oakland; "A Few Words on Church Charities," by Mrs. M. M. Soule, of Alameda, and "Educational activities of Unitarian Women," by Mrs. Kate N. Galpin, of Los Angeles. The papers are of a high order of merit and show how earnest and active our women are. Where are our men?

GERMAN UNITARIANS.

Services are held for the present, by kind consent of the trustees and pastor, in the Unitarian church, corner Franklin and Geary streets (smaller auditorium), every Sunday afternoon at 2:30 o'clock, by Rev. M. Ongerth. Dates and topics as follows: April 17th, "Easter Festival—The Empty Sepulcher;" April 24th, "God in History, in the Conscience, in the Heart;" May 1st, "Socialism and Anarchism;" May 8th, "Marriage;" May 15th, "The Family;" May 22d, "The Sacred Word;" May 29th, "Is Life Worth Living?" June 5th, "The Spirit of Jesus;" June 12th, "The Labor Question;" June 19th, "The Decay of Society;" June 26th, "Concerning Prayer." All are invited.

OAKLAND, April 20, 1892.

EDITOR GUIDON: Thanks for the attempt to correct an injustice; but I regret that it still leaves me in a false position. That I was in accord with Mr. Wendte's contention as to the deity of Christ is clearly shown by my recently brief contribution to the discussion. In my estimation the point of difference was *not* a "minor matter," as I am made to say. It relates to the authority of the Bible in matters of faith and practice, and is the major matter in my view.—S. GOODENOUGH.

SUNDRIES.

The last number of *Child and State* contains an article by Rev. C. W. Wendte, taking ground against State aid to sectarian institutions. It has also been reprinted in pamphlet form for general circulation.

Mrs. John S. Bugbee delivered an interesting lecture on "Alaska" in the church parlor on Tuesday evening. It was well illustrated by stereopticon views and gave many of her hearers an added desire for "a journey due North."

The K. Y. T. Club, one of the twelve Lend-a-Hand Clubs of Pilgrim Sunday-school, composed of the girls of Mrs. Louise Humphrey-Smith's class, will give a simple entertainment of music, recitations, etc., on Saturday afternoon, May 14th, at 2 o'clock. The price of admission will be ten cents.

Rev. S. M. Crothers of St. Paul has declined the very flattering call to the church in Boston left pastorless by the return to England of Rev. Brooke Herford. A larger congregation and a higher salary cannot win him away from the people who love him and need him. We rejoice that his vacation will bring him to this shore of the farther West where he has many friends and admirers.

A pleasant service was held by Pilgrim Sunday School on Easter morning, in their cheerful class-room. Charming decorations had been arranged by committees from the Onward and Onward Junior Clubs, and masses of flowers gave color and fragrance everywhere. The young sister school from the Mission was present, and shared in the services. A blithe Easter carol opened the exercises, followed by short recitations from various little scholars from both schools. Mrs. Frank W. Sumner sang a beautiful solo, and Mr. Horace Davis gave a wise and earnest little talk, adapted to young and old listeners. More carols and responsive readings completed the interesting services.

The organization of the Sunday-school Union of the Pacific Coast was completed on April 30th, too late for notice in this month's GUIDON. A good number of Honorary Annual members joined the society, each one contributing five dollars to the treasury. Rev. H. G. Spaulding was present and read a valuable paper on "Some Needed Improvements in Sunday-school Teaching."

Miss Florence Fletcher of San Jose, contributed much to the attractiveness of the Easter music in the First Church. Her violin solo, Mendelssohn's "Andante Religioso," was played with much delicacy and feeling. It is a great gift to lift the soul on wings of song, or stir the depths of feeling through the tones of a noble instrument. And no other seems so responsive to the spirit of the performer as the violin; it seems in the hands of a sympathetic player another and an added voice, an attractive means of expressing a noble thought or a feeling too deep for words.

Mr. John Fiske has given his interesting course of lectures since our last issue. They deserved larger audiences than they drew. When we fail to appreciate such opportunities, we show a lamentable lack of taste or judgement, and the community that neglects such a man as Fiske, is not passing judgment on him but is being judged. The lecture on "Schubert" was well attended, partly because it was given in the afternoon when ladies can dispense with reluctant escorts, and partly from the freshness of the subject, and the desire to hear the musical illustrations. To hear Mr. Fiske sing was a novelty and convinced his hearers that whatever may be said of his voice and execution, he has fine musical taste and feeling. His singing, like everything he does, is unpretentious, and much of the pleasure it gives is the reflection of his own pleasure in doing it. Mr. Fiske also lectured in Oakland, Berkeley and Alameda, and if he did not widely attract the masses, he deeply interested those who heard him.

Rev. Thomas Van Ness is again on the wing, going East for the May meetings by the way of Oregon and the Sound. His people at the Mission would like to have him give up his frequent journeying, and be all minister and not half Superintendent, but it seems impossible at present, and considering the difficulty of the feat he rides the two horses exceedingly well.

The Easter service at the First Church was impressive and fine. There was a harmony in the effective but simple floral decoration, the dignified music and the tender, deeply earnest discourse of Dr. Stebbins. "The heart endureth forever," was the theme, and the audience that filled the church to overflowing listened to it with rapt attention. The day was beautiful and the spirit of Easter, rising to higher life, seemed to pervade and enfold the place and people.

Mr. H. G. Spaulding of Boston, will deliver his attractive lecture on "Vesuvius and Pompeii," so favorably received everywhere in the East, at the Metropolitan Temple, on Saturday evening, May 14th, for the benefit of the Children's Hospital and Training School for Nurses. Mr. Spaulding was the originator in this country of stereopticon illustrations to lectures, and his course at the Lowell Institute, of which this lecture was the favorite, was one of the most successful ever given before it. Such a lecture for such a cause should not fail of success.

Since our last issue three sermons of our local clergy have been published; and they are all worthy of it. The Channing Auxiliary led off with the fine discourse of Dr. Stebbins of February 21st, which drew the lesson of the Providential guidance of human history as exemplified in the lives of Washington and Lincoln. The Alameda Unity Circle has put in print a discourse of Rev. Thomas Van Ness on "Unitarians," which fills a want often felt by the Post office Mission, and now the Alameda society publishes a late sermon of Mr. Haskell on "Voices from the Ancient World," in which he contrasts the teaching of the Christian Church and the Ancient Philosophers concerning Death.

NOTES FROM THE FIELD.

BERKELEY.—Everything is full of promise in our young society. Mr. Payne is well liked, both personally and as a preacher. One of our citizens gave an exhibition of stereopticon views—War Scenes of the Rebellion—for the benefit of the Unitarian Auxiliary, and ninety dollars was netted for its treasury. Our Sunday School is yet without a library, but the ladies are resolved to donate most of the money for the purchase of books for the Sunday School, thus forming a nucleus for what they hope may in time grow to be an adequate and excellent library.

OAKLAND.—The Oakland Sunday School celebrated in a very pleasant manner the seventieth birthday of Edward Everett Hale. Mr. Geo. W. Horton, the Superintendent, had arranged the order of service, the children participating with zest. Rev. Mr. Wendte made an address, interspersed with anecdotes of Mr. Hale, on the famous motto: "Look up, and not down," etc.

Easter Sunday was a great occasion in the life of this church. The congregation taxed every available resource for seating. The music by Mrs. Julie Rosewald and the chorus choir and Sunday School Orchestra was most enjoyable. The floral decorations were greatly admired—a rosebud also being in every one of the seats for its occupant. Fifty-two new members united with the church.

Mr. Wendte left Oakland on the 23d of April, and will sail for a visit to the Old World about May 1st. During his absence the Sunday worship will be continued as usual, except that the evening service will be suspended until his return in August. During the month of June the morning service will be held in the chapel.

Appointments for the pulpit have been made as follows: April 24th to May 22d (inclusive), Rev. Henry G. Spaulding, of Boston, Mass.; May 29th, Rev. William C. Bartlett; June 5th, C. A. Murdock; June 12th, Rev. David Heap; June 19th, to be announced; June 26th, Rev. Thomas Van Ness; July 3d to 31st (inclusive), Rev. Sam-

uel M. Crothers, of St. Paul, Minn.; August 7th and 14th, Rev. S. A. Eliot, of Denver, Col.; August 21st, Rev. Thomas Van Ness; August 28th, Rev. C. W. Wendte. These appointments insure an interesting discourse for every Sunday.

SAN BERNARDINO.—We clip the following from the San Francisco *Chronicle* of April 22d. It shows the activity of the Unity Society under its new leader, the Rev. A. J. Wells.

SAN BERNARDINO, April 21, 1892.

The flower fair given by the ladies of the Unitarian Church opened to-night at the pavilion with an immense attendance. The large building was decked in very artistic style and received enthusiastic admiration from all visitors. Surrounding the large room booths were arranged in different colors, the flowers blending in one grand harmonious effect of floral beauty. In the center of the room was a large fountain springing from a rocky pyramid, relieved by quantities of calla lilies. Suspended from the center of the stage was an immense star-shaped basket of marigolds, poppies and pink rosebuds. In front of the stage was a bank of roses bordered with red, fading to a white center, on which, in deep red, was the word "Unity." The designs in the different booths were elegant, novel and artistic, making the finest fair ever held in the county. During the evening the popular Arend orchestra of Los Angeles rendered a fine programme. The fair closes Saturday night. It is a decided success, and many strangers from surrounding towns and abroad are present to-night.

SAN JOSE.—Our denominational papers have recently contained various notices of the excellent prospects of our cause at San Jose; but they fail to state that the chief factor of Unitarian growth in that city is the very able preaching and personal character of its eminent minister, Rev. N. A. Haskell. Mr. Haskell has been most devoted in his efforts for the cause. Next to his faithful services, credit is due to Supt. Van Ness. It is not too much to say that without his constant advice and assistance in formulating the plans and raising money for the new church edifice, the latter would not have been built. With two such leaders and the co-operation of an unusually energetic and devoted body of laymen and lay women, success is assured.

CHURCH DIRECTORY.

At the suggestion of a correspondent, we publish a directory of the Unitarian ministers on the Pacific Coast so far as known. We would esteem it a favor if the pastors whose addresses are not given, would supply us with the data to make the list complete.

CALIFORNIA.

ALAMEDA.....	Rev. George R. Dodson, Pastor 2057 Central Ave.
BERKELEY.....	Rev. E. B. Payne Durant Ave., near Ellsworth
FRESNO.....	Rev. S. A. Gardner
LOS ANGELES.....	Rev. J. S. Thomson 950 Washington St.
LOS ANGELES (East).....	Rev. J. H. Phillips Primrose Ave.
MAYFIELD.....	Rev. Geo. H. Greer
NATIONAL CITY.....	Rev. B. F. McDaniel
OAKLAND.....	Rev. C. W. Wendte 1202 Harrison St.
ONTARIO.....	Rev. Leslie W. Sprague
POMONA.....	Rev. Leslie W. Sprague
REDLAND.....	Rev. A. J. Wells
SACRAMENTO.....	Rev. J. Herbert Hogan Cor. Second and P Sts.
SAN BERNARDINO.....	Rev. A. J. Wells Kennistown House
SAN DIEGO.....	Rev. B. F. McDaniel 574 Grape St.
SAN FRANCISCO.....	Rev. Horatio Stebbins 1609 Larkin St.
SAN FRANCISCO.....	Rev. Thomas Van Ness 822 Twenty-first St.
SAN JOSE.....	Rev. N. A. Haskell George St.
SANTA ANA.....	Rev. E. R. Watson Hotel Richelieu
SANTA BARBARA.....	Rev. P. S. Thacher
SIERRA MADRE.....	Rev. Eli Fay
STOCKTON.....	Rev. W. E. Copeland 184 Hunter St.

OREGON.

PORTLAND.....	Rev. Thos. L. Eliot West Park St.
PORTLAND.....	Rev. M. A. Wilbur Fifth St.
PORTLAND.....	Rev. John Erickson 428 Quimby St.
SALEM.....	Rev. H. H. Brown

WASHINGTON.

OLYMPIA.....	Rev. Napoleon Hoagland
OCOSTA.....	Rev. Mrs. M. T. Aitken
PUYALLUP.....	Rev. Herman Haugerud
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THE GUIDON

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There is much popular confusion as to what Unitarianism is, and wherein it differs from Orthodoxy on the one side, and from materialism on the other. This is not strange, when it is considered that there is no creed statement, or absolute authority, and it is made more persistent by the wide difference of belief and teaching in those who claim the name. While it is impossible that there be any absolutely definite statement, it is very desirable that certain general boundaries be accepted. We ought to stand for something, and not be diffused through all space. There is room for a large variety of temperaments, and consequent divergent beliefs, within the general conception of a rational religious faith. There will always be those who will cling to the old with tender sentiments of affection, and there will be those who will take pride in welcoming anything new, and so there will be conservatives and radicals. We need them both, and, better yet, we need, each one, to *be* both, so far as we are able, respecting always individual limitations, being true to our own nature, and not getting out of sympathy with our neighbor's.

Unitarianism can not hope to have any helpful or lasting influence on religious thought if it is drawn away from its true position as a *rational faith*. Its domain is in *religion*, to purify, to broaden, to set free. It may not seek to substitute the creation

for the Creator. No smattering of science with a top-dressing of morality can ever take the place of religious faith. Facts and fancies are well in their way; they afford a fine field for sophomoric discourse; but struggling man wants something more to live by and die by. We must hold mightily to God, and the eternal verities of Right and Wrong. We must teach His goodness, His wisdom and His love, that we may trust in Him and work for Him and die in Him.

But all these things Orthodoxy teaches, if it is true to its best principles, wherein then do we differ? One point of difference has been admirably stated by Dr. Eliot, of Portland. His recently published sermon on "The Radical Difference between Liberal Christianity and Orthodoxy" is a contribution to our religious literature. It clears the sky and leaves the landscape in the sunshine.

His standpoint is revealed in these words: "The instruction and exhortations of this place all spring from certain convictions concerning God and man, and duty and destiny, deeply cherished by the speakers, who could not stand here an instant without the conviction of mighty, upholding truths, living words of God, from which they try to give messages and of which they try to be witnesses."

He approaches his task in a spirit of justice and generosity. "We would note these differences with earnest charity and with a constant sense of the fact that Christ-like lives spring up everywhere, under every creed, from a deep subsoil of the unwritten grace of God."

He states the true position of the liberal Christian as to the importance of belief: "Unitarians, men and women, who are such from conviction, attach vital importance to right thinking and to true doctrine, although as a denomination they have no formal creed. And, if you ask why Unitarians have dis-

credited formal creeds, the answer is, because of the abuse made of them; because a creed that is made authoritative seems to us to arrest human thought, and to shut out the living and progressive revelations of Truth. But right belief, and growing into more and more perfect statement of it, we deem to be a duty of the highest order."

He proceeds to note the radical difference between Unitarianism and Orthodoxy brought out by the question of Authority. Every one recognizes some source of authority, some court of final appeal, in everything. We accept some dictionary as our standard for language. In law there is a court whose decision is supreme. In matters of religion, there are three cited authorities or sources of light. Briefly stated they are Reason, the Bible, the Church. The Roman Catholic, while believing in all, rests upon the Church unflinching for final truth. The Evangelical Protestant also accepts all sources, but his final authority, his supreme court of appeal, is the Bible.

The position of the Unitarian he states thus: "The Unitarian receives the Bible and the Church—the former as a historical monument of immense value, the greatest religious literature on earth. He values each as a depository of truth and holiness, but he holds neither of them to be infallible nor authoritative in any sense of finality. The supreme court of the Liberal Christian is Reason; not, I beg you to consider, not any man's and every man's reasoning; not anything that may chance to come into a man's head, nor even what is called the Understanding or logical faculty in man; not the reason of Asia or Europe, but Reason in universal humanity. We use the word Reason in a high and generic sense—for the cumulative consciousness, thought, conscience and the continuity of spiritual apprehension in man, in men, in human nature. And in order to convey more fully what we mean, we prefer to say that our supreme court, our final authority, is the voice of God speaking in and through the Reason as its perpetual tabernacle. We regard as the ground of all truth the perpetual covenant of light and life

from God to man. By Reason we mean no less than that. It is the totality of human capacity to discover and receive divine truth, and to receive its testimony down to the present hour. If you ask whose Reason, and how the decisions are made up and become authoritative, I answer that the selection is all the while going on, and the answers are being registered in the truths that survive and nourish the race."

He shows that if the Bible testified to everlasting punishment, the Unitarian would carry it to the court of higher appeal—to the Reason and conscience of humanity, to the voice of God speaking there. He is deeply impressed with the majesty of the authority he sets forth: "For when we appeal to Reason, that total consciousness of the highest and best gifts of God, we are really believing in God as living, and are realizing that in Him we live and move and have our being."

He concludes his discourse, of which these extracts give a very inadequate idea, with these words: "The formula which Unitarians would speak, and place in contrast to all partial creeds and less noble authority, is these words, a phrase of Rowland Williams, a leading divine of the Broad Church of England: 'We believe in God, whose Scripture is the world, and whose Son is mankind.'"

THE SUNDAY SCHOOL AND ITS RELATION TO THE CHURCH.

(Read at Woman's Meeting, San Francisco, March 19th).

I asked a friend of the church, and a person of leisure, why she did not work in the Sunday school. Her reply was, "It is too superannuated for me."

Can an institution with the object of the Sunday school ever be superannuated? Can belief in God, and reverence and love for truth and for noble deeds ever grow old?

Does not every earnest, true, believing Christian parent, or even an unbelieving one, wish his child taught a devotion to what is truest, his relation to God and to his fellow-men?

Would he not have his child learn what is fair, true, kind and right toward his play-

mates, even if as child he cannot at all comprehend the more serious questions of life?

It is not left by a wise parent to the child to choose whether he shall study this or that in secular schools. A teacher of languages or music is chosen with great care and discrimination. The parent is not afraid of biasing or prejudicing the child's mind against these studies by making the choice for him. He trains him in the way he should go. He knows the power of habit and the necessity of systematic doing in the training of his intellectual and physical nature. The fingers of the skilled pianist take care of themselves. Goodness grows by practice. Principle untrained may give way to a temptation which habit would withstand. Aristotle defined virtue as the habit of right doing.

Can any one honestly doubt or deny the elevating influence of the Sunday school! Not for the ethical teaching, not for the social advantage, does it exist, but for spiritual training and development, and this training in its broadest sense includes the ethics and the pleasant social intercourse. The teaching is ever in the direction of true, earnest, reverent character, of a Christ-like life. I cannot better define the meaning of this spiritual education than in the words of Minot J. Savage: "It means adherence to duty, it means love, it means trust, it means peace, it means hope, it means linking this life with God."

How much time does a child spend in Sunday school? We can easily estimate it. An hour each Sunday, and deducting vacation, forty Sundays in a year. That is a very short time for the teaching of truths so vital to the right development of the child, but if it supplements religious home training, or has the support and backing of the parents, it counts for a good deal in the aggregate of a child's life.

To be sure, the child's teacher may be inexperienced and immature, but her honesty of purpose is rarely lacking, *that* the child feels and that helps to mold him in the same way. He must respect and love such a teacher, and be influenced for lasting good by her. The Sunday school teacher has no

pecuniary benefit from her teaching. She does not expect it, though doubtless she often needs it.

The conscientious teacher gives far more than one hour a week to her class. She visits each member in sickness and health. She interests them in charitable enterprises. She is a comforter in trouble, and often she has the confidence of the child more fully than its own parents. She is indeed a minister, pure, sweet, simple, Christ-like in a little parish all her own, without official prominence or pecuniary reward.

If the Sunday school is refining, elevating, humanizing and Christianizing in its influence, why do our boys so soon outgrow it? At sixteen or eighteen they drop out. They are ashamed to be seen there. It is too juvenile for them. Wherein lies the fault?

Do they not love the truth, are they not in greater need of moral strength to fortify themselves against the allurements that entice them in their broader sphere of action, than the young girl so carefully shielded and protected in the family?

There is a great disproportion between the number of young men and young women in attendance at Sunday school. The training seems to be especially needed in the education of a young man. Does he not need the truth as well as the young woman? Is not purity for him as necessary as purity for her? Is not chastity for one the same as chastity for the other; is not a reverent spirit in one as much to be desired as the same spirit in the other? As the world seems, the boy needs these virtues much more than the girl, but has much less of them. This is, indeed, a grave reflection upon parents as well as teachers.

A systematic, graded course I believe to be as desirable in Sunday school as in secular schools, and a course which shall fit the graduate to work efficiently as *teacher* in the Sunday school or in the broader activities of the church. An adult class would be a great incentive as the climax of Sunday school study.

I would not consider the Sunday school the children's church. It simply supplements

the church. It is not sufficient in itself for the need of the child in producing a reverent spirit in the child. It is only the nursery and feeder of the church.

Even small children may attend with profit. Should they sleep some of the time I see no harm. They will understand a little of the service or the music, or even if they do not, they will receive impressions, whose meaning will come to them later. They will be developing a habit for church going which is most favorable to the growth of their religious natures.

It is said, Christendom would seem to be without children, if we look for them in the church. Nearly four and a half millions of the young people of the Sunday school do not attend church habitually, or eighty-five per cent. of those found in the Sunday schools in any given Sunday will not be found at the services of the congregation. Again the question of habit recurs. It is far better for the child to have regular duties, on Sunday as on week days. Ask any physician if the change of the home regime on Sundays does not demoralize many a household for Monday's duties, through the longer fasts and the richer dinners of Sunday. I venture his record book would show a greater number of cases of indigestion on Monday than other days.

If we should not habituate the smaller children, say of kindergarten age, to attend church, it is certainly an absurd and unworthy plea to say that it taxes the others too much to attend both church and Sunday school. Most Sunday school pupils are in attendance on secular schools at the least four hours for five days in the week, making twenty hours a week.

Between Sunday school and church there is usually a short intermission, and the church service rarely exceeds one and one-half hours, therefore only two and one-half hours would be expended each Sunday—a time long enough for those who have religious training at home, and a time far too short for those whose sole spiritual education is confined to Sunday.

Let me ask one more question. Is not the

Sunday school an institution deserving the nourishing care of the ablest-minded, truest-hearted and most devout of our congregations?

SARAH I. SHUEY.

PORTLAND POST-OFFICE MISSION.

The sixth annual meeting of the Portland, Oregon, Post-office Mission, regularly occurring April 21st, was by adjournment held May 19th, all reports being made out for the first date. The Treasurer's report showed that \$610 had been expended during the year, and that \$210 remained in the treasury.

Appended is the report of the Executive Committee:

During the year now closed our regular monthly meeting was intermitted once only, in the month of August. The eleven reports submitted by the Chairman, who is the Recording Secretary, show in the aggregate the distribution of 1854 papers, 7111 pamphlets, 182 copies of *The Unitarian*, and about 1500 leaflets—consisting of the San Francisco *Scattered Leaves*, the Portland, Maine, *Helpful Words*, and our own *Seed Thoughts*—besides the Christmas folders. The work has been increasing in many directions—the number of pamphlets reported as distributed this year is more than double that of last year, and more than four times as large as that of the year before last.

The letters recorded are: written, 315, and received, 154; 31 postal cards were written and 21 received; 144 different persons have been recipients of packages sent by mail. We have no means of knowing the number to whom we have otherwise distributed reading. Of this number 61 addresses have been obtained during the year. Only 23 actually new names have been added to the list of *regular* correspondents, which at the present time numbers 77, with 10 on trial. At the last annual the numbers were 50 and 15. It is a matter of encouragement that two of our correspondents became members of the church on Easter Sunday.

For distribution we have paid for 10 copies each of *The Unitarian*, *Unity*, and *The Guidon*; 6 of the *Christian Register*; 5 of the *Universalist Monthly*, and during a part

of the year for 50 copies monthly of *Helpful Words*. We have received gratuitously 10 copies of *Every Other Sunday*, 11 of *Unity Pulpit*, and a generous package each month of *Scattered Leaves*. For these our thanks are due, as well as for many pleasant words and kindly deeds showing the interest of fellow workers in widely scattered fields.

During the year the receipts for postage from correspondents have amounted to \$3.06. This has not been handed to the Treasurer but used in the work. It would have swelled the amount estimated by the Treasurer as expended for stationery and postage to \$36.

In the line of publication 1500 each of *An Easter Homily* and *The Radical Difference between Liberal Christianity and Orthodoxy*, both by Dr. Eliot, have been printed and 500 *Christmas Leaflets*. The latter were sent to all our correspondents, each with a word of greeting, and to many of the friends in P. O. M. work, and some were sold to the home friends for private distribution. The sermons have been widely and gratuitously distributed in packages to societies on this coast, and in single numbers to various addresses all over the country, as well as to our Mission correspondents. Arrangements have been made by the Committee on Printing for another sermon by Dr. Eliot, and one of Mr. Wilbur's is now in the hands of the printer.

The Frazar Loan Library has grown in favor with our home people, many more books being taken from it than formerly. Calls from readers at a distance do not so much increase. Nine new volumes have recently been added, making the entire number, as now catalogued, 165.

About the last of October we established a sale book table, obtaining most of the books on commission from the A. U. A. and Geo. H. Ellis. The bills for these books from all sources amount to \$79.03, of which we have paid \$52.45, and the books we have on hand at the discounted price given us invoice more than our present indebtedness of \$26.58.

Among the blessings of the year our society has had new cause for gratitude because of

the liberal gift of our kind friend and fellow member, Mrs. Burrell, which paved the way for a new line of work and led to the opening, November 1st, of the free reading room. The use of the parlors, lighted, warmed and with janitor's care has been given for this purpose by the trustees of the church. The rooms have been open every evening excepting Sunday, and the night attendance has averaged for the five months about 12. We have paid subscriptions to 35 periodicals and received as gifts 10 volumes, for which our thanks are due to the publishers of the local dailies and of *Advance Thought*, and to Mrs. Burrell, Mrs. Burnett, Mrs. Wm. Woodman, Mrs. Buchanan, Mrs. Percy, and some unknown friends.

A curator is regularly employed for the reading-room; and here we would record our grateful and appreciative sense of the "labor of love" freely given by Miss Montague, who has assumed the care of the rooms for one evening, every week, thus entirely relieving the curator for that time.

The expenses for this work borne by the P. O. M. have been, up to March 31st, \$106.19. A deduction from this may be made of \$17.35 received from the sale of periodicals during the same time, leaving \$288.84. This includes expenses incurred in furnishing the rooms for the purpose, the lights, etc., as well as subscriptions for a year, so that it is not fair to estimate it as the cost of five months' work. The first year's expenses for the reading-room will be, all told, about \$500.

It is very desirable that more of our people become interested in the work done by our little society and join with us in the labors and the privileges of membership.

Respectfully submitted in behalf of the Executive Committee of the P. O. M.

E. F. DAVIDSON, Chairman.

THE PRESENT LOSS.

If, Father, should my erring soul
Contain some part impure,
With some great sorrow make me whole,
Wounding, that Thou mayst cure:
But my poor faltering mind console
With power to endure. F. G. B.

UNITARIAN CLUB MEETING.

The Unitarian Club of California closed its second year with an interesting and profitable meeting held at the Palace Hotel on Monday evening, May 16, 1892. The club has steadily increased in numbers during the past year, and now has 169 members, while the average attendance has been considerably larger than during the previous year. Its permanence and increasing usefulness are assured.

The subject chosen for consideration at the late meeting was "Municipal Reform." The President, Frank J. Symmes, opened the discussion with a carefully prepared essay. It is generally conceded, he said, that the American city government is bad, and the question naturally arises, why is this so? Surely three-fourths of the people disapprove of this wickedness, and but a very small proportion of the citizens are engaged in corruption, or share in the stealings. The chief cause is that good citizens neglect to stand up against the evilly disposed, and as a natural result the bad take courage, and the good drift gradually into a state of disgust and total inactivity. At times, we even seem to enjoy being horrified at our public wickedness, and resemble children, who, delighting in blood-curdling tales of wickedness, regard them all the more exciting if they can believe them true. We all seem to know what is the matter, though we give different reasons for it. One says that "Boss Rule" is the direct cause; another that the trouble lies in the fact that good citizens will not go to the primaries and vote; another that a new charter is needed; while a fourth places the whole evil at the door of the corporations. And thus we denounce others and declare everybody to blame but the honest citizen himself, whereas, in reality, he is the chief party at fault, for the fact always remains that we have pretty nearly what we deserve.

Now, everybody deplores this sad condition of affairs, and all good citizens will like to see and take pride in a good city government. A reform is possible, if a few earnest citizens will only take the initiative. The

introduction of the Australian ballot law to this country, which is now in some form or other in use in three-fourths of the States, was chiefly brought about by the persistent efforts of six men in the city of Boston, who met once a week for nearly two years to urge its adoption. We need not be discouraged about this reform, for the moral sense of the community is not gone, nor the capacity for good government lacking. Men stand off and grumble, and seldom make the honest effort necessary for it. Whenever they do undertake it properly they succeed.

Mr. Symmes then gave a rapid resumé of the work in this direction which has recently been accomplished in other States, and derived therefrom an encouragement for us. He advocated an organization outside of active politics, which should keep strict watch on the municipal government, and aid in getting good men into office, and in punishing bad men in office. Such a body could make a scientific study of municipal government, provide the means for better laws, and prove itself of lasting benefit to the entire community. Let us then as good citizens confess to our own neglect, organize our strength for action, and make our cities a source of pride and not a shame and disgrace to our citizens.

Ex-Mayor Dwight of Hartford followed the essay with many valuable suggestions as the result of his experience for many years in the municipal affairs of his city. He agreed with the essayist that the good men in every city vastly outnumber the bad, and that it is their own fault if their city government continues for any great length of time unsatisfactory. He believed in freeing the city government from State legislative control and centering considerable power in the hands of the Mayor, who should appoint boards and commissioners for the business departments of the city,—such as streets, schools, police, etc. He claimed for Hartford at present a very satisfactory municipal government.

Mr. A. S. Hallidie and Mr. J. G. Eastland commended to the support of the members two important organizations which have re-

cently been formed in this city—the Citizens' Defense Association and the High License Association.

Rev. Dr. Stebbins, and Rev. H. G. Spaulding of Boston, made brief addresses, in which they concurred generally with the suggestions of the essay, and emphasized the fact that purity of government can only be maintained by the earnest work and constant vigilance of the citizens.

Mr. C. A. Murdock was then called upon as one who had taken active part in improving the condition of our city affairs. He considered the problem difficult, not hopeless. All that could be reasonably asked for was such a modification of existing laws that citizens desiring good government should have an equal chance in the fight against bosses and corruption. A new charter would be a great help, but that alone would not place the city government in the hands of honest men. He outlined a plan proposed by Mr. Horace Davis, providing that by permission of the Legislature the names of candidates for party delegates be put upon the regular tickets, thus doing away with primaries. One delegate for each party to be elected at each precinct in the city. The convention so elected to have full control of party affairs till the following election. By this method a few determined men interested in good government could secure the election of an honest man in each precinct, and the conventions would represent the people, and not the bosses. Then we might get honest officers, and have a clean, business-like administration of municipal affairs.

Mr. B. P. Flint closed the discussion with a few earnest words of appeal to those present to follow out the suggestions received from the speakers, and the meeting adjourned.

—S. G. KELLOGG.

SUNDAY SCHOOL UNION.

The Sunday School Union of the Pacific Coast is an established fact. The meeting held on April 30th was not so large as it was hoped it would be, but there were present representatives from Oakland, Alameda, Berkeley, San Jose, and the two San Fran-

cisco schools, and the society was quietly launched. The following officers were elected to serve until the annual meeting at the next Pacific Unitarian Conference, which will be held in Oakland in September: President, Charles A. Murdock; Vice Presidents, Rev. E. M. Wilson, Portland, Miss H. E. Dunn, Los Angeles; Secretary, Miss Sophie A. Hobe, San Francisco; Treasurer, Mr. Bruce Porter San Francisco. A good number of Sunday School workers paid the one dollar required to constitute them active members, and the President announced that quite a number had responded to an advance appeal and subscribed five dollars each for the honorary membership. As a reminder to those who have overlooked the privilege of helping Sunday School work in this manner, we print the names of those who have joined: Miss Kate Atkinson, Jas. S. Bunnell, P. B. Cornwall, Horace Davis, C. A. Fisher, J. M. Goewey, A. S. Hallidie, D. D. Harris, Mrs. G. W. Hooper, C. G. Hooker, R. E. Houghton, Mrs. R. E. Houghton, S. G. Kellogg, Mrs. Lucy H. Otis, R. G. Sneath, F. W. Sumner, C. F. A. Talbot.

The organization having been completed, the Union listened with close attention and great interest to a paper by Rev. H. G. Spaulding, of Boston, on "Some Needed Improvements in Sunday School Teaching." Mr. Spaulding's experience and training made his suggestions very valuable.

Mrs. John Yule, of the Oakland school, read an admirable short paper on "How Best to Teach," in which she detailed the methods which she had found most successful in her own class.

Rev. Mr. Dodson, of Alameda, was called upon to speak of how the Union could best help a new school. He had little directly to suggest, but reported a marked improvement in the Alameda school, which has lately doubled in numbers.

Rev. Mr. Payne, of Berkeley, spoke on the subject of graded or uniform lessons, expressing his preference for the former, but stating that the plan proposed by the President seemed to combine the advantages of both, and ought to be effective.

Rev. Mr. Van Ness spoke of the desirability of making the school attractive to the scholars, and favored frequent festivals and special observances. The delight of the pupil, and as much practical work as possible were in his judgment more important than the teaching.

Rev. Dr. Stebbins spoke of the folly of magnifying difficulties, or of expecting immediate and tangible results.

Mr. Allen, of the Mission school, urged that the lessons for the coming year be kept free from theology and made practical, and directed to moral teaching rather than to old facts that had little interest.

It was resolved to hold quarterly conferences, and it was determined to prepare a schedule of lessons suitable for use in an ungraded school, and for the middle grade in graded schools. The President was authorized to appoint a committee of two to unite with him in the preparation of the schedule. He has since appointed as such committee Mr. G. W. Horton, of Oakland, and Rev. Thos. Van Ness.

And so this society of which much is hoped is ready for work. Its purpose is to help any Sunday School in any way possible, and to give strength to Sunday School work through uniform action, and by making it more systematic and thorough. The schedule lessons to be prepared will mainly follow Hall's First Lessons on the Bible. Special exercises and Festivals will be provided for, and a memory text will be given for each Sunday. These will be supplied free to each school joining the Union. All that is necessary to join is for one or more members to become members of the society by sending \$1.00 to Miss S. A. Hobe, 116 Capp street. A ritual of responsive texts will also be prepared and distributed free of charge. By an arrangement with the Sunday School Society of Boston, many of its publications will be carried and supplied at cost. It will extend such aid to young and weak schools as its funds will make possible, and that it may be widely efficient, it earnestly solicits honorary memberships, or other contributions.

SOCIETY FOR CHRISTIAN WORK.

The last meeting of the Society for Christian Work before the vacation was held on Monday afternoon, May 23d, in the Unitarian church parlors. The rooms were beautifully decorated with white roses and crimson Lady Washington geraniums, mingled with tall ferns. After a half hour of pleasant social intercourse, the large number of ladies present sat down to listen to a paper by Mrs. P. L. Weaver of the Almshouse, treating of the methods of work in that institution. The paper was listened to with the deepest interest, and Mrs. Weaver read it with a sympathy and simplicity that carried her hearers' hearts with her. She sketched briefly the plan and purpose of the Almshouse, and alluded to the custom of making that institution a "dumping ground" for troublesome city charges whom others hesitated to receive, thereby preventing its true aim and end. She mentioned with aversion the careless custom of indiscriminate almsgiving, and described the poor wretches whom the Almshouse is called upon to shelter after debauches bought with the well-meaning donor's quarter or half-dollar. These "repeaters," as they are called at the Almshouse, continue through the same sad succession of Almshouse, the streets, the Hospital, the House of Correction, and so back to the Almshouse again; one poor woman has been seventeen times an inmate of the House. "Eight out of ten," said Mrs. Weaver, "of our patients come to us through the influence of strong drink;" and she told the pathetic inquiry of one poor victim, "Oh, why do the good people let them to sell it to us, when they know it is killing us?"

Mrs. Weaver then gave, with a mingled humor and pathos that brought the quick smiles and tears alternating in the faces of her audience, pen pictures of various well-known characters at the Almshouse—all grotesque, some terrible, and a few full of the uplifting warmth of humanity that can shine even through degradation and pauperism. She spoke of the urgent need in the city of a place where old men, eager to work, might find some employment fitted to their

capacity and strength, and finished with a strong appeal for laws making it an offense to keep any children in an almshouse. Eastern States have seen the wisdom of this, and have forbidden it. Here, through one excuse and another, the children will drift in, and, once in, are exposed to such influences toward shiftlessness and depravity as to threaten their entire moral being.

After Mrs. Weaver's paper, some charming vocal music was furnished by Mrs. Sumner, Mrs. Crocker and Mrs. Buckingham; and Mrs. Hardy adjourned the society for the summer months, reporting good work done in the year past, and urging renewed efforts in the one to come.

Tea and cake were then served, and closed an unusually entertaining afternoon.

K. Y. T. CLUB ENTERTAINMENT.

It has been suggested that it would be a good plan for the "Lend a Hand Clubs" in our Sunday School to unite their efforts for one object, and that the endowment of a bed in the Children's Hospital. With this end in view, the K. Y. T. Club (Mrs. Louise Humphrey Smith's Class) led off with an entertainment in the parlors of the church on the afternoon of May 14.

The little girls acquitted themselves remarkably well. The recitations were rendered with simplicity and naturalness. The play, "The Rule Golden," was acted with an ease and charm that would have done credit to far more experienced performers. The grouping during the songs, especially the last one, "Rockaby Lullaby," was very pleasing, while the voices rang out with the sweetness and freshness of childhood.

It was a delight to see the smiling faces and sparkling eyes of the little girls who thus contributed to the pleasure of the large audience, and later as they counted the amount and thought of the little sufferers it would relieve. The net proceeds will reach about \$52, which will form a nucleus of the fund necessary to procure the bed. The tickets being only ten cents, this large sum proves the interest manifested in any good work undertaken by the children.

To Mrs. F. W. Sumner, who so kindly trained the children in singing; Mr. O'Neil, for his indefatigable attention, and to all the friends who so generously contributed to the success of the entertainment, the thanks of K. Y. T. Club are gratefully due.

SUNDRIES.

Vacation days are here, and a general scattering promptly followed the closing of schools on May 28th. The Sunday School will be closed for six weeks. The evening services in the church will be discontinued for the present. THE GUIDON still flies, but may not be so briskly waved by its reduced corps.

Mr. Horace Davis is visiting the East, and before his return will attend the Boston May meetings, the Nicaragua Canal Convention, and an important meeting in the interest of Industrial Training, beside taking in the latest things in the flour-mill line. This would not rest an ordinary man, but Mr. Davis is not an ordinary man.

On May 29th a floral service was held by the Pilgrim Sunday School, on which occasion the children of the Ladies' Protection and Relief Society were invited as guests. More than a hundred were in attendance, and they apparently highly enjoyed the occasion. Music, responsive readings, recitations and brief addresses made up the program, and all the guests received bouquets as they left the room to march to their Home.

Rev. H. G. Spaulding has delivered his delightful lecture on Vesuvius and Pompeii to good audiences in Oakland, Berkeley, San Rafael and San Francisco. The lecture here, given under the auspices of the Children's Hospital, was quite remunerative. After delivering these lectures Mr. Spaulding visited Yosemite Valley, to study for himself its wonders and beauties. This visit to California will furnish him with much good material for a lecture on "Our American Italy," which it is his purpose to deliver in the East. Mr. Spaulding and his family start for Boston by the way of Portland, Oregon, on June 2d.

NOTES FROM THE FIELD.

[Our notes are very limited this month for two reasons: Firstly, Rev. Mr. Van Ness is on the other side of the continent, and so cannot from his mingled correspondence and intuition, produce unlimited copy; and secondly, we wish to impress upon our various churches that if they wish to be represented in our columns, they must see that some one furnishes the facts. Will not each pastor ask the best informed person in his congregation to act as purveyor of news to THE GUIDON?]

BERKELEY.—We hear nothing but pleasant and encouraging things from Berkeley. The congregation seems harmonious and enthusiastic. A series of three sermons recently delivered by Mr. Payne so impressed his hearers that an effort is being made to secure their early publication.

SAN JOSE.—The new church is rapidly approaching completion, and the Sunday school expects to occupy its new quarters early in June. The dedication of the new building will not be very far distant, and when it is finished will be becomingly observed. There are a good many thorough-going Unitarians in San Jose, and Mr. Haskell seems to be cementing them into a church society, which has long been the one thing needful.

LOS ANGELES.—We get no direct reports from members of the congregation, but visitors assure us that Mr. Thompson draws very large congregations. As a preacher he seems to have taken a strong hold on the people. It is hoped that so much material will not be allowed to be unorganized. Such a following should insure a church vigorous with life and powerful in all good works.

ONTARIO.—Southern California heretofore has not held local conference meetings for missionary purposes. But we began to have such at Ontario, May 3d. At 3 o'clock Rev. A. J. Wells addressed the people on "The Potencies of the Soul," a grand address, followed by short speeches by Revs. L. W. Sprague, J. S. Thompson, E. R. Watson, and J. H. Phillips, pastor People's Church, East Los Angeles. At 6 o'clock the ladies of our society served tea to all friends, and at 7:30 the evening meeting opened. Mr. Watson spoke on "The Seasonableness of Unitarianism." Mr. Thompson took for his subject, "Present Tendencies of Religious Thought,"

and Dr. Fay closed the evening with an address on "The Religiousness of Unitarianism. Oh, what a meeting we had, full of soul, sparkling with bright thoughts, overflowing with spirituality! It made a profound impression on an audience of a hundred and fifty people who came in the evening. We hope to have the conference in other places soon. The ministers of Southern California got nearer together than they ever have been before. I think we shall work together for a mighty end.—LESLIE W. SPRAGUE.

PORTLAND, OREGON.—Easter is a thing of the past, but it was a mistake that our report of that day was not sent to THE GUIDON at a timely date. It was a delightful occasion at the Church of Our Father. At the morning service the church was crowded, and the exercises impressive. Sixty members were added to the church. It is an interesting fact that two of these were former correspondents of the P. C. M., one a young man, and the other a married woman, whose husband came with her also. On Easter Monday evening Miss Hale made us acquainted with Sir Charles Grandison, and on Friday evening of the same week the church was again closely packed with a fine audience to listen to President Eliot on the Aims of the University. An informal reception to President and Mrs. Eliot in the parlor followed the address. On Friday evening of the next week the ladies of the church tendered the new members a reception in the chapel and a very enjoyable time resulted.

Mr. John Fiske has just closed a series of three courses of historical lectures. He also gave "Evolution in regard to Man" before the Science Club, and Sunday evening gave "The Mystery of Evil" in our church.

The Wm. G. Eliot Fraternity has adjourned the regular weekly meetings for the season, after a very enthusiastic and profitable year.

Mr. Van Ness gave us a flying call last week, but too short for our pleasure.

The Presbyterians are to-day taking Portland by storm and the prospects are good for a full and important assembly. We are even to have the arch heretic Dr. Briggs among us.

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Succeeded by The Pacific Unitarian

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The present number of THE GUIDON completes the first year of its life. It is not fitting that we sit in judgment on our own case, or indulge in empty boasts of what we think we have done. It is enough to say that we have tried to be true to the principles that we professed in the beginning, and that if we are to have longer life, it will be to the same purpose. We have no change of policy to announce, and no alluring promises to make. We would be glad if we could receive substantial proof that the community we address approved our course and our purpose. We would like to begin another year with generous and hearty support. Every dollar received goes into the paper, and the more we get the more we can give.

The size, and to some extent the character of the paper, will depend upon the support it receives. We can not continue as we have done without larger income. We want to publish sixteen pages, and to make THE GUIDON an acceptable help to every Unitarian society on the Pacific Coast. It is not conducted in the interest of the San Francisco church alone. If it were it would be more local in its character, and pay less attention to the general field. If the other churches do not show that they care for it, we will withdraw to the narrower field, but we do not like to relinquish the hope that a place may be found for a Pacific Coast paper,

and that our modest GUIDON may give place to a denominational Standard, to be supported by the Conference, or so well sustained by interested Unitarians everywhere, that it may be published regularly without subsidy from any organizations. We have been advised to advance the subscription price to \$1, but we prefer to make a little further effort for a larger list. We can furnish the paper for fifty cents if we get the number of subscribers we ought to have, and we prefer that any one who has a dollar to give should take two copies, sending one of them to some one who might find it of interest.

If THE GUIDON is to live and become in any sense a representative of our body, it must be a much better paper than it has been, and this can only be reached through co-operation and the aid of many who could help to make it really worthy of the denomination it would serve. The opportunity is now offered. If embraced, much may result; if neglected, it must wither and die, as any young plant would do.

It is our earnest purpose to make THE GUIDON a journal of intercourse among the the Pacific Coast churches. We wish in each number to publish a brief account of what each society has done during the month, and to give special mention of any marked event. To do this, some one in each society must furnish the data. To our call last month came two responses. This encourages us to ask for more. If only a postal-card-full of news can be sent, let it come. Items should reach us by the 25th of the month.

In the delightful autobiography and correspondence of James Freeman Clarke there is a very significant passage, concerning his early ministry in Kentucky, by which any preacher, young or old, may profit, and

which applies equally well to the conduct of a religious paper. Recounting his perplexities and troubles, he says:

"There was an important question which had to be settled before I could go much further. I must decide whether it should be my main object, in preaching, to teach and defend Unitarian doctrines as opposed to the Orthodoxy of the place and time, or to aim chiefly to make people feel the power of religion on the daily life. In other words, should I preach Unitarianism as doctrine, or as practical Christianity? Clearly, the first course would be much the easier, and at the same time more popular and apparently successful. It would give me a larger congregation and build up the society. It was what most of the people wished to hear, and this was the only place in which they could hear it. If the Unitarian doctrine was true and important, was it not my duty to devote a large part of my preaching to its promulgation? Why had the people built the church except for this? Here, in the midst of a peculiarly narrow and bigoted Orthodoxy, it seemed as if it were right to lay stress on a liberal and rational form of Christianity. But though these reasons were strong, they did not convince me. I believed that every church should have for its first object the teaching of positive Christianity, bringing comfort to the sorrowful, making God seem near, dwelling on the duties of human life and the blessed help that comes from divine love. Therefore, I made this the main purpose of my preaching, and seldom went out of my way to engage in controversy."

It may be added that this early conclusion was adhered to during a long and eventful life. In a letter to Margaret Fuller, in 1836, he says: "I sometimes think that could I go to Boston, and preach in some free church, or start a new society, on rather different principles, speaking more to conscience than to intellect, more to intuitive reason than to speculative understanding, making morality and religion one, not two separate matters, I might find a number who would hear me gladly."

Among my earliest recollections is Dr. Clarke's benign face, as he ministered to the congregation in Indiana Place Chapel, Boston—the realization of the thought expressed twelve years before—and a visit to Boston the year before he died found him in a larger church, still filled with the same beautiful spirit. There was no weakness in his "charity for all." He was positive and firm, but he was broad in his sympathies, and generous to those who differed from him. His religion was inclusive and constructive, and no one who knew him, or the influence he exerted, could doubt that he had "chosen the better part." In a true perspective, controversy should be kept in the background.

From *Unity Notes*, published by the Denver church, we gain the impression that the church there is prospering finely under the charge of Rev. Samuel A. Eliot. The Society is thoroughly organized, and full of good works. The Woman's Alliance meets regularly, its work being in charge of Committees on Current Events, Education, History, Literature, Modern Tendencies, and Social. The Sunday School is evidently a live one. It works and it plays. In the latter line, it lately made a great success of the operetta, "Gyp, Junior," and was obliged to repeat it. The church leads in matters of public interest. On May 15th a mass meeting was held, to take steps to establish a Hospital for Contagious Diseases.

As we go to press we are in receipt of a letter from Rev. Thos. Van Ness, written from Denver, stating that he will be in San Francisco on the 3d. He gives the following latest intelligence of denominational affairs on the Pacific Coast:

Rev. J. S. Thomson of Los Angeles has been engaged for another year.

Rev. John Ericksen of the Scandinavian Church, Portland, has resigned his pastorate.

Rev. Herman Haugerud of Puyallup has resigned in order to take another year at the Cambridge Divinity School.

Rev. J. H. Horner of Westford, Mass., has been called to the Sacramento Church.

ANNIVERSARY WEEK.

One of the few drawbacks of life on the Pacific Coast, as viewed from the standpoint of a Unitarian, is that it is a long way from Boston. This is particularly felt in the month of May, when the liberals hold their love-feast. "Anniversary Week" is dear to the heart of the New Englander, and a season of inspiration to both clergy and laity. No one who has once enjoyed it can ever forget it. There is fine hospitality, good feeling on every hand, much zeal and enthusiasm, earnestness, eloquence, wit and wisdom. There are devotional meetings in the morning, and in the afternoons, meetings of various societies, including the annual business meeting of the American Unitarian Association, and of the Sunday School Society. One evening is devoted to a popular platform meeting, when the ablest men in the denomination are brought to the front, and on the last evening the laity entertain the clergy and their wives at a banquet, where the week closes in a blaze of glory.

This year's Anniversary seems to have been marked by an earnest consideration of the opportunities and resources of our liberal faith. The speakers at the missionary meeting were the President, Hon. George S. Hale, Rev. W. W. Fenn, of Chicago, Rev. John Cuckson, of Boston, and Mr. Horace Davis, who spoke of Japan and California.

At the festival there were very bright speeches by Rev. Edward Everett Hale, Mrs. Fanny B. Ames, Mr. Horace Davis, Rev. John Snyder, Rev. John Cuckson, Mrs. Mary A. Livermore and Rev. Thos. R. Slicer. The appearance of woman as a participant in the speaking was an innovation, and was a pronounced success—as it could not fail of being with such material.

Rev. Thos. Van Ness spoke at the meeting of the Association on the work on the Pacific Coast, telling what had been done, how it had been done, the difficulties encountered here, and what we need to do.

If the GUIDON readers are not also readers of the *Christian Register*, they ought to be. In its columns may be found a full account of the proceedings.

ANNIVERSARY ECHOES.

Unitarianism, which avows the competence of man, teaches fealty to unseen principles, and makes for the unity of men in God.

—REV. W. W. FENN.

I find the difficulties of our work not in the prevalence of the scientific spirit or the growth of scepticism, but in the use of unspiritual agencies to do a distinctly spiritual work.—REV. JOHN CUCKSON.

The great object, trend and tendency of the Unitarian Church will be to interpret Christianity, not as a system of finalities, brought into the world ready-made and complete, but as a continuous movement of spiritual life,—the Divine descending into the human, the human ascending to the Divine.—REV. CHAS. G. AMES.

I believe in the Christianity which says to the individual who is living below the level of his life, who is living without the consciousness of God in his life: First of all, save yourself by the power of God. God does not want to build a commonwealth out of men who have not been saved in the highest sense by the power of righteousness.

—REV. JOHN SNYDER.

If our religion gives us the noblest ideas of this century, then why does it not awaken within us the unselfish, heroic spirit that dares and does? How does it happen that our hearts do not burn and flame to do the work which is before us? We need a new baptism of the Holy Spirit. We need consecration here and now.

—REV. THOS. VAN NESS.

It is my pride that Unitarians have carried to its ultimate results the emancipation of woman. We have given them their just place. We have admitted them to the pulpit and councils, and to posts of honor and trust and worth. We give them full equality, full respect, and a full chance for what Mr. Hale would call opportunities. We reckon them among the resources we have for bringing forward the Kingdom of God.

—HORACE DAVIS.

THE YELLOW LUPINE.

There's a simple flower of golden hue,
 With perfume dreamily faint and sweet;
 'Tis a lovely flower, though sought for by few,
 And oftener trampled by thoughtless feet.

The day was a Sunday, the month was June,
 When I discovered those yellow bells;
 And now, like the strain of a sweet, sweet tune,
 Is the tender story the lupine tells.

It tells of a day when the clear blue sky
 Wore the smile of a June's benediction,
 And the robins sang, though they knew not why,
 With gladness that knew no restriction.

It tells of the wind-kisses' gentle delights,
 Of the faint smell of salt that they bore,
 Of charms, more potent than fairy's or sprite's,
 That belong to Pacific's fair shore.

The lupine of gold,—the tint of the West,—
 Stands to me for that far away coast;
 And thus,—the secret no doubt you have guessed,—
 Of all flowers it pleases me most.

—IDA E. HOLT.

LEND-A-HAND INFORMATION.

One branch of the widely miscellaneous work conducted by Edward Everett Hale and his assistants is the supplying of information to all honest seekers. As a sample of the method pursued and of the result reached the following correspondence is published:

NORTON, Bristol County, Mass., {
 May 16, 1892.

MY DEAR MR. HALE: I dare say you will pardon me for troubling you—as do the most of mankind, I fear—with a brief inquiry; that is, I would like to say, that I am fortunate in possessing a beautiful interior view, photographic, of our dear Starr King's church, in San Francisco. I am unfortunate, however, in not possessing, in any form, a description of the same, within or without. Would it be too much of an exaction upon your valuable time for you to inform me, for notation upon my picture, the material of which the edifice is built, style of architecture, dimensions or capacity, cost, etc.? Has it also a bust, or statue, of the cherub man and preacher, and did he ever occupy the pulpit, or is the church a memorial of him? If you will most kindly write, upon the opposite page, any fragmentary data that occur to you on reading these lines, I will be very grateful to you.

Yours, most truly,

(REV.) R. M. DEVENS.

To Dr. Edward Everett Hale, Boston, Mass.

LEND-A-HAND OFFICE,
 Boston, May 16, 1892. }

DEAR MR. MURDOCK: We have all sorts of questions here. Will you ask one of your young people to answer this letter, direct to the person who wrote it?

I want to thank everybody in San Francisco for their great kindness to my sister in her visit there, which she enjoyed extremely.

Truly yours, EDWARD E. HALE.

SAN FRANCISCO, May 21, 1892.

DEAR MISS HANKS: Will you kindly reply to the questions in the accompanying letter? The members of your Lend-a-Hand Club are "so divinely young" that the facts sought are to them largely ancient history, but I am sure Mr. Kellogg, clerk of the parish, will gladly furnish any information not otherwise within your reach.

Very sincerely yours,

CHAS. A. MURDOCK.

SAN FRANCISCO, May 25, 1892.

REV. R. M. DEVENS—*Dear Sir*: In answer to your letter, let me state briefly the facts which I have been able to gather concerning the Starr King church.

The church was dedicated January 10, 1864; the cost of lot and building, including organ and furnishings, was \$110,000. The building was of stuccoed brick, in the Gothic style of architecture, and its seating capacity was about 1000.

Thomas Starr King occupied the pulpit less than two months, his death occurring on March 4, 1864. The church contained no bust or memorial of him, other than a fine portrait. There is a curious and little-known diminutive statuette, however, in a carved marble font, presented to the church by the congregation of All Soul's church, New York, the heads of two of the row of angels supporting the broad basin representing Dr. Bellows and Starr King.

In the little green churchyard, where daises starred the grass all through the year, stood Starr King's tomb, a marble sarcophagus, bearing simply his name, with the date of birth and death. This tomb was removed, and now occupies a similar position before our present church.

About four years ago it was determined in view of the unsuitableness of the location through the encroachment of business, to sell the dear old church and build anew. A lot was bought eleven blocks west on the same street, and a beautiful edifice of stone was erected. The last services in the old church were held June 19, 1887, and the church we now occupy was dedicated February 10, 1889.

The following little newspaper clipping, which has been in my possession for many years, I quote for the beautiful sympathy and simplicity with which it describes the great preacher's resting place beside the church that was his monument:

STARR KING'S GRAVE.

It is in his own churchyard here in San Francisco, and every afternoon the beautiful building, which he called his monument when he lay dying, throws deep shadows across the place. The wide church front is near the street, and far back on the east is a long projection where the children meet. In the space thus left is a wide paved path by the building, and all the rest is inclosed by a low evergreen hedge. Within the hedge there is a large spot of green turf, and in the center the pastor's grave. The foot is toward the east, and over it rests a long, low block of marble, carved like the roof of a cathedral with transepts. On one side of the stone his name is cut in waving black lines, and on the other the days of his birth and death. The eyes fill as the heart says, it is enough.

A few tall cones of arbor-vitæ stand like sentinels about the place. In that enchanting climate the flowers are always blooming around him, and the grass is fresh and green. A small gate leading into the enclosure is rarely opened, but visitors lean upon it to look around the space and read the writing on the stone. When the morning service on Sunday is over, the strangers turn aside, look at the grave and read the famous name. Most of them are grave men, who come alone, gaze wistfully at the low, white stone, and then walk away, silently looking on the ground.

The feeling toward him on this whole coast can not be described, it is so tender, strange and deep. There is nothing in the East to which it can be compared, and only those who know this wild Pacific life can understand it. One of the Giant Trees of Mariposa bears his name, and a dome of the Yosemite is called Starr King. One of the Colfax party, on their recent visit, writes: "He is the saint of the Pacific shore! Ever since the day when the young Unitarian clergyman died, and the legislature and all the courts adjourned, when the national authorities fired minute guns in the bay, while all the flags in the city and on the ships hung at half-mast, a softer and a richer halo has been surrounding his memory, and many a poor castaway now clings to his belief in Starr King as his only link to virtue."

To his own people here he is a departed friend; to loyal hearts everywhere he is the one man whose eloquence saved California to the Union; and to the wild and reckless wanderers of these Pacific States, with his great, warm heart and his eloquent words of the mercy of God, he is the one just man they have ever known, whose life is pure and whose words were hope.—S. AUSTIN, in *Liberal Christian*.

This is all that I have found about the old Starr King church, unless it may be interesting to know that the place was always surrounded by blooming flowers, and that a massive ivy had crept up, smothering half the face of the building, where nesting birds chirped merrily all day. I remember that my first childish thought of the church was of a place where flowers were always fragrant and birds were singing.

Yours very sincerely, ALICE HANKS.

Will GUIDON readers kindly note that *renewal* is now in order? And will they bear in mind that while we live by aggregations of half dollars, a single one is too small a sum to justify any expense in going after it? If you wish to think of happy publishers, kindly send at once your own renewal and a new subscription for some friend.

CHANNING AUXILIARY.

The Channing Auxiliary held its last meeting before vacation Monday afternoon, June 6th, and as so many members had left the city, it was a purely business meeting.

Owing to the continued illness of the President, the chair was occupied by Mrs. Horace Davis, who read a message of love and interest from Miss Easton to the Society, and an assurance of her improvement in health.

An interesting report from the Post Office Mission Committee was read. During the previous month there had been received 38 letters and 8 new applications. 28 letters had been written. 934 pieces of religious literature and 32 pieces of secular literature had been sent out. Donations amounting to \$2.84 had been received. Letters were read from Idaho, Colorado, Nevada, and several California towns.

A request was made for several copies of *The Register* of May 26th, 1892. There seems always to be a demand for *The Register*, and copies of it and other current literature will be gladly received by Mrs. Giddings, at the church, where the Committee will meet every Tuesday during the summer.

Among the motions of general interest was one tendering a vote of thanks to Mrs. Day, of Fort Mason, who so kindly supplied the flowers for pulpit decoration; also thanking Miss Paul's Class for the gift of a handsome fern.

A necessarily unfinished report of the Calendar Committee was read, giving net results only, but showing that nearly \$600 had been deposited with the Treasurer.

On the principle of keeping the best for the last, the Chairman finally called for a report from Miss Hobe, Secretary of the Unitarian Headquarters. She stated that since she assumed her duties, March 21st, there had been no systematic work, but she had been paving the roadways over which to pass in the future. She had written a brief history of the Unitarian churches of this Coast, a work which will surely be valuable when the Headquarters are an established fact. Data in regard to present condition of churches, of their Boards of Trustees, organ-

izations, etc., have been collected by circular letter. Publications from all churches have been asked for, and quite a collection made. She says: "I hold from the Unitarian Sunday School Society a complete collection of their publications, and as my inquiries already show, that is to be a source of information frequently appealed to.

Women's work, and that more directly connected with the propagation of Unitarianism, was the subject of my last inquiries in a circular letter to all the churches, and I find the replies more satisfactory than any received on any other subject. If all my letters are answered, the Women's Unitarian Conference will have much data on which to work this coming year.

On the re-opening of the Headquarters, about July 10th, the first work will be the arrangement of a catalogue of certain tracts and publications, and the establishment of a center here, from which the churches can be supplied with literature for distribution."

In closing, Miss Hobe says: "Every institution is the outgrowth of a 'want.' The Headquarters has been no exception, and each step I have taken has followed a 'want' expressed to me."

The report was enthusiastically received, and much satisfaction was expressed that the Unitarian Headquarters possessed such an efficient Secretary.

After the formal adjournment, many members lingered and exchanged farewells, or made plans for future meetings, for all who do not attend the Channing Auxiliary regularly, miss the inspiration which comes from meeting many busy people, brought together for an hour or two each month, all animated by one feeling—the best advancement of the objects of the Society—which are moral and religious culture, practical literary work, and co-operation with the denominational and missionary agencies of the Unitarian faith.

Not only round our infancy
Doth heaven with all its splendors lie;
Daily, with souls that cringe and plot,
We Sinais climb and know it not.

THE VISION OF SIR LAUNFAL.

CHRIST'S DOCTRINE OF FORGIVENESS.

Rev. J. S. Thomson, of Los Angeles, addresses even larger audiences than those that crowd his church, which the trustees are thinking of stretching. Before us is a remarkably strong sermon on Christ's Doctrine of Forgiveness. He first quotes a few passages from the gospel, showing what Christ's teachings were.

Of the parable of the Prodigal Son, he says: "Jesus spoke this beautiful parable, this gem of literature, as an illustration of how God will forgive and receive his innocent children; but we find in it nothing to justify the immoral scheme of salvation, which we have inherited from councils, creeds and paganism of past ages. If the churches which laud this theological bankruptcy act be right, then Christ was wrong. I feel that Christ was absolutely right, and I accept his authority on the subject."

Of ignorance as a ground of forgiveness, he says, referring to Christ's executioners: "He considered their ignorance as sufficient excuse for their cruel conduct, and as a good reason for praying for their forgiveness. That petition, when its circumstances are studied, should win him the love of every human heart."

He shows that Christ taught that faith and love are factors of forgiveness. He treats of the laws of forgiveness, and shows that when we sin, God does not turn away from us—that it is we who turn away from him. God is always ready to forgive. "The man who teaches that God will ever refuse to give an opportunity to a penitent to rise towards truth, virtue and happiness, blasphemes divine justice, and sets limits to the mercy of heaven."

He refers with burning words to the sin of the church in representing God as guilty of heartless cruelty, in having made millions of human beings that he knew would be eternally miserable, and concludes his discourse with these words: "If the church had adopted Christ's creed, which Moses framed, if it had been loyal to its founder, true to his precepts, faithful to his commands, following his example in purity, honesty, love, self-

sacrifice, patience, modesty, usefulness, if it had not begun by being a church of Paul, a church of Peter, a church of Apollos, and ended in being a church of Gregory, of Luther, of Calvin, of Wesley, of Henry VIII, of Channing, of Ballou, if it had remained the Church of Christ, then God's hungry, heart-broken, discouraged, thoughtful, earnest, honest sons and daughters would be all in it to-day. Such a church would not need occasional galvanizations, but would be a perpetual and living 'house of prayer for all nations.' Its four corner stones would be justice, love, faith and reason; and its members could bear the test, 'by this shall all men know that ye are my disciples, that ye are my disciples, that ye love one another.'"

THE SUNDAY SCHOOL.

It is gratifying that the true place and purpose of the Sunday School is receiving so much thought and discussion. At the Anniversary Week meeting of the Society in Boston, five able addresses were made. In his opening address, Rev. E. A. Horton, the President, stated the problem with clearness and force, concluding as follows: "It is my earnest conviction that the Sunday School is clothing itself with fresh dignity. Intellectual training is not enough: moral and religious culture are necessary for the full development of American citizenship. If the bible is to be understood, it must be studied intellectually in the Sunday School. If the sources of worship and faith are to be strengthened, the Sunday School must be kept up and increased in vigor and intelligence; and you are the ones who are going to do so. Let us return to our work, and take up our cause with greater zeal and keep our faith more deeply aglow."

Rev. John Cuckson, recently called to Arlington Street Church, to supply the vacancy occasioned by the much-lamented return to England of Rev. Brooke Herford, spoke strongly of the need of a better study of the bible. He says: "It is a reproach that our children are familiar with the details of Greek, Roman, English and American history, and are ignorant of Hebrew and

Christian history. They should have a thorough acquaintance with its poetry, its moral and religious teachings. They should become students of the bible before they become critics. The most precious portions should be committed to memory."

Rev. Mr. Van Ness said: "If the Sunday School is the vestibule of the church, it must have the same object as the church, which is, to help elevate humanity, and to perfect one's growth in personal holiness. We must try in the Sunday School to lay the foundation of a good character, to make the boy or girl grow up into a perfect human being. The things that we can do for the Sunday School divide themselves into three parts: First, we can give religious instruction, the teaching of the mind; second, we can teach the heart, give the impulse toward philanthropy; third, we can make the Sunday School a place of joy and delight. * * * I would have the children learn to do something for others. If they begin this course of charitable work in early life, they will keep it up afterward. Children are delighted to give when they are properly trained and guided."

Mrs. Anna Garlin Spencer took as her theme "Character-building in Sunday Schools." Among other good things, she said: "We must have a definite idea of what we want to accomplish. The Sunday School can bring more clearly than any other agency a sense of his moral consciousness to the knowledge of the child. It can give a clear outline of the moral ideal. There must be a knowledge, therefore, of the child mind. The methods adopted must be similar to the best methods in the secular schools. The Sunday School is not a church; it is a school. The home teaches the child the ideas of personal moral character. The secular school teaches patriotic ideas and the ideas of human brotherhood. But the Sunday School takes the personal ideal of the home, and broadens it. It takes the ideals of the secular school, and warms and vivifies and sanctifies them, and makes the human brotherhood a part of the divine Sonship."

Rev. Thomas R. Slicer spoke of "Religious Nurture in Sunday Schools." "Religious

culture is the subject that we have in hand in the Sunday School. The importance of it arises not only from the fact that it is most difficult to give, but that it is really the only thing that is left for us to do which is not done in some sort by some other agency, unless the child is extremely neglected. The first purpose of the school should be to give inspiration toward this religious culture. All that you can do for a child is to create an atmosphere that shall be congenial for the growth of love, admiration and awe; that is, an atmosphere congenial to the religious life. There must be a belief in the naturalness of religion—that it is not something imported into the life, not something wholly imparted from one life to another. You cannot create this atmosphere by machinery. You can not create it except as the divine Soul shines through human faces, and the light of heaven is in human eyes."

Rev. W. W. Fenn, of Chicago, closed the discussion with a plea for "Enthusiasm and Hope in Sunday School Workers," concluding as follows: "Then there must also be that readiness to wait. The teacher must remember how long it has taken for these things to mean anything to him. So enthusiasm does not mean that chip fire that dies out. It is the steady flame of the back-log, which burns on and on. The teacher must be content to wait, trusting to that resistless current, which, through all the experience of life, is leading all souls to the good."

SUNDRIES.

Rev. A. W. Jackson, in his enthusiastic review of the second number of the new Unitarian Quarterly, *The New World*, tells a characteristic story of Rev. Dr. Bellows, at a conference some years ago. He pleaded for the establishment of a theological review of the highest character—one whose standards should be the most exacting. Some one of a very practical turn of mind said that there were not three hundred people in America who would read such a review. Dr. Bellows rejoined with great emphasis that he wanted a review that not three hundred people in America *could* read.

It is this spirit of maintaining the loftiest standards that has given Unitarianism the enviable position it occupies among the churches of America.

The *Christian Union* thinks that ecclesiastical law, as interpreted by the Presbyterians at their Portland meeting, in the Briggs case, is very like lynch law.

From Charles H. Kerr & Co., of Chicago, we are in receipt of several recent publications, one of the most valuable of which is Minot Judson Savage's discourse, "The Change of Front of the Universe." This is published as No. 9 of Unity Library, and may be had for ten cents.

Pilgrim Sunday School reassembles on Sunday morning, July 10th, and it is hoped that the ranks will be full. We ought to come with fresh vigor, showing that rest is good, and that when we have enjoyed it, we are the more ready to take up the work given us to do.

The pupils of Pilgrim Sunday School are scattered far and wide, and we trust the vacation is a happy one. To two of our boys a rare outing was given. Norton Wood and Horatio Ward Stebbins are camping for a full month in the Yosemite Valley, with the United States army to protect them, with trout-fishing and squirrel-shooting to amuse them, and the beauty of the grandest spot on earth to entrance them.

If any of our boys have a day to spare, and a fair pair of legs to carry them, they will be repaid by taking the Saucelito boat to Mill Valley, and, after inquiry at the land company's office, getting on to the trail that leads to the Redwood Canon, and making a leisurely visit to that beautiful spot.

A beautiful grove of redwoods, untouched by woodman's axe, is a rare sight, and it is a singular fact that the only spot on the Coast where it may be seen is in easy walking distance of San Francisco.

A fine stream of water flows through the noble park, which ought to be bought and preserved forever for public use.

Rev. Roderick Stebbins is expected to visit the Pacific Coast the last of the present month, to take his vacation among those who are so dear to him.

The people of San Jose were surprised a few Sundays since to find that the Haskell in the pulpit was not their Haskell. The professor of the same name went from Berkeley and allowed the San Jose Haskell to fill Dr. Stebbins' pulpit, while he went to the Leland Stanford Jr. University to give them a sample of heterodoxy.

Albert C. Burrage, once a San Francisco boy and a member of Pilgrim Sunday School, now a resident of Boston, is a prominent member of the City Council, and lately won a brilliant victory for good government in the passage of an ordinance forbidding employees of the city government from being officers of political clubs.

NOTES FROM THE FIELD.

[Contributions for this department are always acceptable. We want the *truth*, whether it is of a rosy hue or otherwise.]

ALAMEDA.—This little society is enjoying the summer vacation, very many of our members being away from home at the present time. Our pastor, however, elected to remain with those of us who can not go, and expresses his satisfaction with the result. Every Sunday morning during June he has been greeted by a goodly congregation, mostly drawn from the unchurched portion of our population, several of whom are preparing themselves for active membership in the near future.

Last Friday being the first anniversary of the marriage of Mr. and Mrs. Dodson, Unity Circle postponed its business meeting, and hastened to offer its congratulations and good wishes to the bride and groom. We were charmingly entertained by their hostess, Mrs. Peck, and the afternoon will ever be marked as one of the loveliest in the history of the Alameda church.

The affairs of our Sunday School are in a cheerful condition, inasmuch as Superintendent and teachers are united in aim and feeling, and we are already able to discern much earnestness among our little ones. It has

been decided to use "Unity's" Six Years' Course of Lessons as a basis for our work.

LOS ANGELES.—Dr. Thomson is still growing in popularity and in the hearts of our people. He is just now concluding a series of sermons on Christ—which have thus far been great intellectual and spiritual feasts—one of which, delivered May 22d, "Christ's Doctrine of Forgiveness," we had put in print. He has since discoursed upon the subjects of "Christ's Creed," "The Christ Boy" (for the little ones), "Christ's Faith," "Christ's Education," and for next Sunday he has selected for his text, "The Divinity of Christ." Our church, which seats 825 people, is taxed to its utmost every Sunday. The trustees have decided to increase its capacity this summer by 300 sittings, and to give a better room for our Sunday school, which is now growing rapidly. Mr. O. P. Dorland has recently been elected its superintendent for the ensuing year. Mr. Dorland is also director of our "Sunday Evening Guild," which is well attended and full of interest. Our "Ladies' Unity League," with its ten branches, is doing much good work. The League has arranged to give the boys of the Whittier Reform School, some 180 in number, a dinner on the 4th of July next.

Under the auspices of our gentlemen's "Unity Club," Prof. Moses of the Berkeley University will give a series of ten lectures on historical subjects, at the church during the month of July.

You see we are pretty well organized, and in a condition and spirit to work for the cause we have so much at heart. We realize there is now the opportunity before us to accomplish much in the spread of Unitarian thought, and we propose to take advantage of that opportunity. As our past pastor and now minister emeritus, Dr. Eli Fay, predicts, "That with the proper effort we will soon be one of the strongest societies of advanced thought in the land." The time is now ripe to make that effort. We are ambitious and willing to work, and therefore believe we will be able to continue to report advancement and progress.—G. B. S.

OAKLAND.—In Mr. Wendte's absence the pulpit is being supplied by his friends, lay and clerical, and a fair degree of interest is maintained. Mr. Wendte is abroad for rest and repose. A program of the anniversary meetings of the Baptist and Foreign Unitarian Association at London, June 7th to 10th, shows him booked for three addresses.

The Sunday school closed on the 15th of May for the usual vacation. The last day was devoted partly to the question of intemperance, and the Superintendent delivered a very interesting lecture, illustrated by colored plates and experiments, showing the bad effects of alcohol on the stomach, brain and other tissues of the body. When the school convenes again a concert is to be given by the Sunday school orchestra, assisted by local musicians. In many ways the school exhibits activity and progress.

PORTLAND, OR.—Vacation days are at hand, but it is not the intention of the pastors to close the doors of the Church of Our Father this summer. Evening services will be omitted during July and August, and, perhaps, there will be no session of the Sunday school in August. The free reading room in the parlors of the church will be kept open. We are all rejoicing in the improved condition of Dr. Eliot, who has been sick for two weeks, and we hope for his complete recovery. He has so long and faithfully gone in and out before us, that we are quite lost when we cannot turn to him in every joy or sorrow. It has been a great comfort to him in his enforced absence from his usual activities that the duties of the pastorate are so ably carried on by his associate, Mr. Wilbur. The Post-office Mission has in press a new tract, entitled "Insincere Conformity," addressed to clergymen and laymen who remain in churches, the creeds of which they do not believe. Mr. Wilbur, last evening (June 19th), preached on the same subject. The Sunday school held its annual children's day floral concert last Sunday evening (June 12th), in the church, which was filled with the school and its friends. The Ladies' Society gave another business

men's lunch at the chapel on Thursday last, which was well attended and very successful.

SAN FRANCISCO.—The First Unitarian Church has had no vacation, and Dr. Stebbins has occupied the pulpit every Sunday, excepting on one occasion, when Mr. Haskell of San Jose stood in his place. The Trustees have now tendered him a six weeks' vacation, to be taken at his pleasure, and it is probable that he will soon take the rest he needs.

Mission Church.—Rev. Mr. Van Ness has not yet returned from his visit to Boston, and the pulpit has been vacant for a month. He is expected soon, and his people will be made glad. The closing exercise of the Sunday School—a Floral Service—was a very happy occasion. In the absence of Mr. Van Ness and the other officers of the school, the Superintendent of Pilgrim Sunday School took charge. The music was greatly helped by a cornet and violin. The recitations by the children, especially the smaller ones, were very charming. The hall was tastefully decorated, and altogether it was a delightful service.

SEATTLE, WASH.—Rev. William G. Eliot, Jr. has received a unanimous vote of our Unitarian Society to remain another year, beginning next September, and he has accepted the invitation. The Women's Auxiliary, the Sunday School, Religious Study Class, and Young People's Fraternity are all maintained with steady interest and earnestness. Professor John Fiske recently occupied the pulpit, giving an address on "The Problem of Evil," which was listened to with great interest by a large audience.

STOCKTON.—The Unitarian ladies of this city have organized a Woman's Auxiliary, and meet on the second and fourth Thursdays of each month. President, Mrs. Algie C. Kelsey; Vice-President, Mrs. Jennie Gildea; Treasurer, Mrs. Alice S. Hanlon; Secretary, Mrs. Alice Worthing. The Auxiliary is studying the "Origin of and Arguments for Unitarianism," and a good deal of interest is manifested.

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The Prince of Wales now styles himself "Edward VII." His elevation to the throne would, perhaps, be styled "VII up."

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THE GUIDON

Vol. 2.

SAN FRANCISCO, AUGUST, 1892.

No. 1.

THE GUIDON.

A Monthly Publication, conducted by
THE ONWARD CLUB of the FIRST UNITARIAN
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It is always gratifying to see men and women meeting on the common ground of humanity to unite in some concerted effort for the common good. Such a spectacle is presented in the effort now being made in this city to suppress those moral plague spots, the dives. On many successive Sunday afternoons Metropolitan Temple has been filled with an earnest, enthusiastic determined audience. The meetings have been addressed by Catholics, and Protestants of every hue, from strict Baptists to the most advanced liberals. Jews and gentiles unite, political parties are forgotten, manhood is the basis of agreement. When such a result is reached, there is always hope and encouragement. One who sees it feels confident of success in some form, and sure that it is well worth while, even if the direct efforts fail utterly. It is worth all it costs to gain a greater respect for men as men, and to find that beneath the minor differences of ways of thinking and inherited prejudices of all kinds, men and women are animated by much the same sentiments of right and wrong, the same sense of responsibility, and the same aspirations for better life.

On the last Sunday there were three forcible, sensible and entirely harmonious addresses from Rev. Mr. Cressy, Baptist; Rev. Mr. Buck, Methodist, and Rev. George Montgomery, Catholic. The audience was probably largely Protestant, but when it came

to appreciation of the eloquence, wit and burning earnestness of Father Montgomery, they were catholic enough to enjoy it all without protest of any nature.

The dives are trimming their sails, and being as decent as they dare in the presence of this storm, but if they are not doomed they ought to be.

A LETTER FROM MR. WENDTE.

AMBLESIDE, LAKE DISTRICT, ENGLAND,

June 17, 1892.

DEAR GUIDON: A smooth ocean, pleasant company, a warm reception by old friends and new, four weeks of sunshine, and a constant succession of interesting and fascinating experiences, have thus far been the happy lot of your foreign correspondent, the Oakland minister, on his vacation journey abroad. Chester, Harwich, Stratford-on-Avon, Oxford, Salisbury, Wells, Richmond, each has been visited in turn, and told him its story of medieval worship and artistic culture, of historic associations, of literary and personal interest. At Oxford especially, the sight of the young life, pouring its full tide of eager, joyous activity through the venerable and crumbling halls of the universities, was an impressive spectacle. The Unitarian Divinity School buildings there are rising in strength and beauty. They are to cost some four or five hundred thousand dollars, and are a noble example of Tudor architecture. I greatly enjoyed my visits with Prof. Estlin Carpenter, worthy descendant of a family famed in English science and philanthropy. With him at the head of the school—earnest and self-sacrificing, as well as scholarly man that he is—it cannot but succeed. With a leader equally gifted and devoted, a school would equally succeed in California.

The season was at its height in London, and court, social, political and artistic, as

well as religious circles, were a profitable study. I don't dare to tell you how much I went about, lest my indulgent parish wonder where my vacation rest is to come it. But who can decline such exceptional opportunities, or abstain from learning more of this wonderful people and country? I sat often at Parliament and listened to the debates, heard Gladstone's great address opening the campaign now raging—marvellous from a man of 83! My desire to hear Paderewski play was gratified. He is the greatest pianist of them all. Irving and Terry in their splendid pageant, Henry VIII., are the reigning sensation, and the German (Wagner) opera is another.

At the London County Council I listened to John Burns lifting up his stentorian voice in behalf of labor, visited the houses of the poor in Whitechapel, inspected with admiration Toynbee Hall and the People's palace. After breakfasting with a group of Socialists I took lunch with a noble Earl, and was shown all over his historic old mansion, in which Charles I. used to meet the cabal and intrigue against English liberties. To wander about the grounds, verdant and exquisitely kept, with their long avenues of stately trees and quaint old-time flower gardens, was a bit of poetry out of a time now rapidly passing away in the near neighborhood of London.

Last week I lunched with Mrs. Humphrey Ward, and found her to be a most lovely, gracious, modest lady, and her home filled with rare and costly pictures and furniture.

The Unitarian anniversaries were very bright and well attended, the number of laymen who took a prominent part being especially notable. I had to make five or six addresses, and have never spoken to more generous and responsive audiences. They were particularly eager to hear about our California work and methods. I sincerely trust I did not overstate its promise. Revs. Wicksteed, Bowie Ierson and Armstrong were notable figures at the meetings. Of course Rev. Brooke Herford was especially conspicuous, and was given a warm "welcome home."

My path now lies through the lovely lake district, then the Scottish lakes and Edinburgh, the eastern cathedral towns (Durham, York, Lincoln, Ely, Cambridge.) Then London and Canterbury, France and Germany, a ten days' walk across a Swiss mountain pass (the Stelvio) to Bormio and the Italian lakes, returning by the St. Gotthardt tunnel to Hamburg, whence I sail by the Normania for my own dear country and parish, on July 29th.

With warm greeting, yours,

CHAS. W. WENDTE.

THE PURPOSE OF A CHURCH.

(An Address at the Dedication of the Oakland Unitarian Church.)

I am asked to speak of the service of the Church to the spiritual nature of man. It is not an easy task, even as it is not easy to gaze at the midday sun. It is so much the most important of its functions that all others are lost in its shadow. It is the source of life, and to the extent that it is lost sight of or supplanted by other things, the Church fails in fulfilling its highest purpose.

The words that Jesus spoke to the humble woman, by the well in Samaria, so simple yet so profound, we need to cherish as a creed of creeds. "God is a spirit, and they that worship Him must worship Him in spirit and in truth." Let us not be deceived. There is no substitute for worshiping God in spirit. The final object of a church is to bring man nearer to God, and the pursuit of any lesser end is loss and desecration. It is man's spirit that is to be ministered to in these places set apart for the worship and service of God. That spirit may be reached through the mind and through the heart, and so preaching may be intellectual or emotional—it ought to be both. But if it is merely intellectual, cold, abstract, speculative, untouched by divine glow, it can little help the men and women who come, weary with the daily struggle, and hungry for something that shall lift them up, and give them hope and courage. There may be profit in the expounding of science, or the impassioned attacks of the controversialist, but there is lit-

tle inspiration. It is the uplifting that we most need, and the assurance that God is our refuge—that we may rest in Him, and that His love always follows us. We need to be stirred spiritually, and aroused to deep and abiding faith in God as our Heavenly Father—till like Job we can say: "Though He slay me, yet will I trust in Him."

Worship is the supreme ethic, and the soul that bows in gratitude before its maker, and with humility and penitence asks His help—asks that he may be shown the way and given strength to follow it, is helped, and comforted, and given strength. The spoken word appeals to the best that is in us, and quickens our good impulses; the song of joy and praise lifts us up from surrounding cares; the touch of elbows gives courage, and we take up our daily life with a new sense of its meaning and of our duties and privileges. The Church performs its best service when it awakens and sustains the *spirit* that is the vital center of being. If that spirit be touched, all else follows. The will is chastened and strengthened, and the life raised to some likeness of the ideal that is ever before us. Paul described the fruit of the spirit quite as well as we can do it now. Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. These virtues never grow old and are never to be improved upon. We may be quite satisfied if we can obtain them, nor sigh for things new and strange. They are the best things there are, and like the sun and the air, are the common property of all. They are above all lines of division. Jew, Gentile, Catholic, Protestant, Orthodox, Heterodox, Conservative, Radical—all meet here. Fences are good in their way. There are some cattle that need to be kept from straying, and there are some that need to be kept out, but theological fences have their limits. They don't run up very high into the sunshine, and cannot keep out the air, and if you gain much of an elevation they are not the most important features of the landscape. Humanity is one, as the earth is one. Let us keep up our fences where necessary, but let them not engross our attention. Our

main concern should be in keeping the soil mellow, that the rain from heaven and the sun that sends light and warmth may bring in our lives the fruits of the spirit.

The minor uses of the Church are not to be overlooked, but they must not usurp authority. They must know their place, and stay in it. It is all clear if we bear in mind that they are means to an end, and not the end itself. The uplifted life is the end we seek, and to this let the educational and social functions of the Church minister to the fullest, while benevolence and charity, and wise practical reform will flow from it, as a river from a mountain lake. God grant that this Church may be, indeed, the home of the spirit, and that they who here join in worship and service may be abundantly blessed and led ever upward to the higher life, where the human and the divine are one.

CHARLES A. MURDOCK.

ABOUT RENEWALS.

We wish to reiterate what we said last month about renewals. We must have them, to live, and singly we can hardly afford to send for them. Money orders, postal notes, stamps, coin or checks may be sent to C. A. Murdock & Co., 532 Clay Street. If you live in the country, give your subscription to your minister if you do not wish to send it yourself. Of course he has little to do and *can* send it, and being a minister must be honest and *will* send it. If you attend the San Francisco churches hand your subscription *with your name* to the sexton if you find it inconvenient to send it. Any way is good that will insure us your name and money, and you our paper and our thanks. We do not expand to sixteen pages with this number, as we had hoped. More advertisements and more subscriptions are a prerequisite to that step. We shall accept the verdict of our friends, and wave as vigorously as their support warrants.

"There is nothing new under the sun." How modernly suggestive of New York and Ward McAllister is the 36th verse of the 5th chapter of Acts: "For before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves."

THE WILLIAM AND ALICE HINCKLEY FUND.

The following sketch of the history and present status of the charitable fund established by the will of William C. Hinckley, is printed as a matter of probable interest to many who know something and would like to know more, and as a possible incentive to others who may be able to go and do likewise.

On the 29th day of December, 1875, Capt. William C. Hinckley, a devoted member of the First Unitarian Church of San Francisco, made his last Will and Testament, leaving his property in trust to the minister and eight of his fellow-members, who were then the Trustees of the church. This will was modified by a codicil on the 24th of February following. On April 9th Capt. Hinckley died.

The property consisted of the land on which the California Theatre stood, which Capt. Hinckley had bought in 1850 for the sum of \$60, and the residence on Bush street in which he died. The theatre lot was encumbered by a mortgage for \$37,500. The property was under lease to the California Theatre Company at a rental of \$1000 per month.

The will directed that from the income of the property fifteen of the relatives of Capt. and Mrs. Hinckley be paid the sum of \$3000 each. Then followed these provisions establishing the charitable fund:

"After the payment of these bequests as herein provided, the remaining part of the California Theatre property, either under the lease, or in capital amount paid by the lessees, as the case may be, shall be devoted to the establishment of a perpetual fund, to be called The William and Alice Hinckley Fund, the income of this fund to be devoted perpetually to human beneficence and charity; and while I do not wish to set arbitrary limits to the wisdom, faithfulness and discretion of my Trustees, desiring, as I do, to foster religion, learning and charity, I wish to call their attention to the trials and afflictions of the industrious, striving, unfortunate poor, and especially to the aged, the infirm and the lonely. I wish also to show my interest in good learning, and my sympathy with honorable and striving young men, to set apart

from the income of this Fund the sum of three hundred dollars per annum, to be known and designated as The Hinckley Scholarship, to be given to some worthy, talented, industrious, and needy young man, who is pursuing liberal studies, either in the University of the State, or in any other school, as the Trustees shall name.

"It is my will that when any vacancy occurs in the Board of Trustees, mentioned in the first clause of my will, by death, resignation, or removal from the city or separation from the aforesaid religious society, that the vacancy shall be filled by ballot, in an election duly notified, in which election each of the Trustees of the said religious society and each of the Trustees of this fund shall be entitled to one vote; but no person shall cast more than one vote by reason of being a member of the Board of Trustees of the said religious society, and also of the Trustees of the aforesaid Fund.

"I also desire that the Trustees of this Fund report annually its condition, and their doings, under this my will, to the Trustees of the said religious society.

"I appoint the persons already named as Trustees to be my executors, and expressly provide that no bonds shall be required of them or any of them—and request them to pay all my just debts, and to attend my funeral as my bearers, and to let all things pertaining to my burial be done with the simplicity that accords with my feelings.

"Finally, I dedicate this Fund established by this will in my own name and in the name of my beloved wife, to the interests of religion, learning, and charity; and I desire by it to express my sympathy with my fellow men and my humble faith in God the Father and Friend of all."

The Trustees under the will were also the executors and their first duty was to pay the debts, discharge several minor legacies and proceed to distribute the estate. The house on Bush street had been left to Miss Hinckley and the executors waived their right to wait till the mortgage was paid and set it aside to her. The income of the property was the only reliance for paying off the mortgage and the fifteen legatees for \$3000 each, and progress was slow.

On Aug. 27, 1879, the Board having completed their duties as executors, organized as Trustees. All that could be done was to collect the ground rent and apply it to the interest and principal of the mortgage. In Oc-

tober, 1880, the California Theatre Company became embarrassed and the income ceased. In June, 1881, the theatre building was surrendered to the Trustees, and for seven years they had an uncertain revenue from the leases they were able to make with theatrical managers. During all this time they were carrying on a spirited contest for existence. Miss Hinckley, the residuary legatee, had attacked the Trust and endeavored with great vigor and persistency to have it declared null and void. The Supreme Court finally affirmed its validity to one-third of the distributable assets at the date of distribution.

In May, 1888, the theatre property was sold for \$126,000; the legatees, or the legal representatives of those who had died in fruitless waiting, were paid, and there remained about \$100,000 for distribution. Then came another contest as to the proportion to which the Trust was entitled, which was finally determined by the decision of the Superior Court. The residuary was awarded \$30,488.46, and the Trust the remainder. From this decision an appeal to the Supreme Court was taken by the residuary, and two or three years more of waiting seemed in store. An agreement was then made by which the residuary was paid the sum allowed by the Court, the Trustees were allowed to use the sum which the residuary admitted they were entitled to (\$38,707.14) and the balance was deposited in the Savings Bank pending a decision by the Supreme Court. So that on March 1, 1890, the Board had for the first time a fund that it could use for charitable purposes and duly organized as Trustees of the William and Alice Hinckley Fund.

In February last the suit on appeal to the Supreme Court was decided in department adversely to the Trust. A motion for hearing in bank was subsequently allowed, and the prospect for unending litigation was promising. At this juncture a compromise was effected, and on April 11 some \$14,500 was added to the Fund, which now amounts to about \$53,000. The interest alone can be used for the purposes expressed in the will. The principal will remain as a permanent fund for Charity, Education and Religion.

Feeling special confidence in the Society for Christian Work, the organization of ladies conducting the charitable work of the First Unitarian Church, the Trustees have made it their disbursing agent for a considerable portion of the money at their disposal. At the present time \$75 a month is dispensed through them and \$50 a month through a committee of the Board. In addition to this, special appropriations are made from time to time to cover special cases. The scholarship was awarded for the past year to Mr. E. A. Byler, a Senior in the University of California. It is sad to think that this is the only scholarship for young men available on the Pacific Coast.

The Fund is a boon and a blessing to many, and will carry forward Capt. Hinckley's name to the remotest generations, spreading relief, comfort and hope on its benignant way.

THE FERRY OF LIFE.

And in my dream I found myself again crossing the beautiful bay I had so often traversed; but the incidents of the voyage seemed all rich with a hidden meaning. Slowly the steamer started from the protecting arms of the slip, gathered way and shot forth into the restless, heaving waters of the bay, as gradually, yet as resistlessly as comes the time when the child must leave his careless youth to fare forth into this deep sea of life. And as the distance increased, the sounds of voices, the clangor of bells and the rumbling of trains died away, and the image of the ferry-house faded into the gloom, till naught remained to mind me of all that life I had left behind, save one red light shining from the very verge of the pier, whose rays stretched through the darkness to where I stood. Soon I left even this last memory and passed forward into the cabin of the boat.

Here all was life and excitement; the saloon was brilliantly lighted, and in it were many people, some engaged in conversation or watching the throng, some reading, and some listening to the music or looking at the paintings upon the panels of the walls. I could not be satisfied, however, to spend all

my time on the trip in any of these ways; the atmosphere seemed stifling, the glare of the lights oppressed me, and I passed out into the fresh air and salt fragrance of the night.

Now, at first, it seemed to me that I had left the most interesting part of the boat after all for the meaningless darkness outside. I looked back through the windows and saw the gay scene again, a little world in itself, and I was strongly tempted to return. But as my eyes, which had been partially blinded by the many lights inside, became used to the obscurity, I began to see more and more of the beauty of the outer scene. The heavens were filled with stars, and I felt the presence of a wonderful, mysterious universe, grander than any I had ever conceived. The nearer planets glowed with the eternal radiance of undying Truth, and the fixed stars seemed set at the very extremity of the universe, as symbols of the things that change not.

There were many people upon the deck also, seated in silent communion with the night, or talking together in low tones, or pacing slowly up and down in abstracted reverie. After I had mingled with these I walked on, calmed and sobered by the blessed peace I had received, and ere long I came upon a stair that lead downward. So I descended, and found myself among the horses and wagons that were being ferried across the bay. Here were also men eating and drinking and jesting, but all about were noisome odors and choking clouds of smoke and the clanking and rattling of the laboring engines, so that I marvelled that one should stay here at all. For there was neither the light and gayety of the cabin nor the free air and majestic inspiration of the upper deck.

So I went up again, full of pity for those below. Some, however, had already become sickened of the smoke and noise and passed into the cabin. From here also there emerged at times men and women, anxious for a breath of purer air.

From the stern of the boat there stretched a cloud of black smoke thrown from the passionate fires of the engines, that, left behind, slowly settled upon the waters; but

also there rose to cleanse the stain the milk-white foam from the paddles, that ever followed us in a throbbing wave, sending forth a widening ripple to either side. Low on the horizon I saw lights, that seemed nearer than the others, and I felt sure that they must be placed upon land not far distant.

And as I watched the black waters that rushed by me I seemed to feel indistinct memories come back to me of yet other voyages like this that I had heretofore times made; sometimes in company of the careless passengers on the lower deck, and sometimes in the warmth of the cabin; but of a certain I had never before realized the beauty and the meaning of the passage as in this wonderful evening.

Then I went forward, longing for a glimpse of the city we were approaching. Nearer and nearer we drew to the hundreds of twinkling lights upon the hills, each moment revealing new glimpses of the life beyond. At intervals there passed silently by us low sailing vessels, beating patiently in against the wind and tide, like dumb animals toiling in the yoke. These would steal out of the gloom, their sails flapping and cordage creaking, cross our path and vanish, leaving but the light of the lantern at the masthead and the thought that not so very long ago we too must have had to journey in such imperfect fashion.

And at last, amid the sounding of bells and the tremor of the reversed engines, we slowly slid into the slip. Many hurried forward, eager to disembark, but others there were who lingered in the cabin as loth to quit its comfort. To such the men of the boat appeared and urged them that they should land forthwith. This at length they did, and I with them. And as I crossed to the shore, behold, what I had thought the end of the journey was but the beginning of another, stranger than before!—F. G. B.

Sometimes comes to soul and sense
The feeling which is evidence
That very near about us lies
The realm of spiritual mysteries.
The sphere of the supernal powers
Impinges on this world of ours.

SUNDAY SCHOOL UNION.

The plans of the Sunday School Union have been somewhat modified. The proposed schedule of lessons following Hall's First Lessons on the Bible, will be given up, by reason of a desire to bring our schools into line with the proposed courses of the Unitarian Sunday School Society. The announcement by Mr. Horton of a probable course, covering three divisions of the Sunday School, coinciding so closely with the conclusions experience had forced upon us, made us hesitate in carrying out the plan we had formed, and when the course became a certainty, with an attractive list of topics, we gladly gave up, and will do all in our power to give efficiency and strength to Sunday School work on this Coast, on the lines marked out.

For the first grade (graduates from the infant class) Mrs. Jayne's "Lessons on the Life of Jesus" will be used. It is a beautifully illustrated set of pamphlets, which can be issued to pupils from week to week, or month to month. It is the most attractive series of lessons ever issued by the Society.

For the second, or main division, a series of lessons, now being prepared by the Society, on "Noble Lives and Noble Deeds," will be followed. This will be issued in monthly parts, and ought to furnish a fresh field of helpful and stimulating study.

For the third division, Rev. C. A. Allen's "Lessons in Religion," a series to be issued in monthly parts will be used. Rev. C. F. Dole's third volume of Bible Studies may be substituted for either of these two grades, if preferred.

It is the purpose of the Sunday School Union to carry these books, and supply at cost all schools on the Coast desiring them, and, if feasible, to arrange a schedule of lessons based upon them, which will be supplied gratuitously, that in cases where it is too great an expense to place the book itself in the hands of the pupil, he may have a knowledge of what the lesson will be, with hints that will enable him to prepare himself for the lesson, without the text-book.

Let it be remembered that the annual

membership fee of the Union is \$1, and that any school which numbers one or more in membership is entitled to all its privileges.

AN ENCOURAGING CONVERT.

A pleasant note from Miss Davison, of the Portland Post Office Mission, enclosing that most acceptable tribute of appreciation, new subscriptions to THE GUIDON, tells of a happy experience in their work which we feel moved to make public, feeling that no harm can possibly result, and that others, reading, "may take heart again." She writes:

"Mr. ——— is one of our P. O. M. correspondents who has been converted away down through his heart to his purse. Being in town, he came in to-day full of thanks and kind words, and left with me his contributions to *The Unitarian*, *Unity*, *THE GUIDON*, and *Unity Pulpit*, beside buying one of Theodore Parker's works, and promising a yearly subscription of \$20, to be divided between the Church of Our Father and our P. O. Mission. This is not because he is a rich man, for he is not, but because he is impelled to do his share for the church and the society that he feels has greatly helped him toward the light."

Rev. Mr. Vail, of St. Paul, in an address to the Sunday School, illustrated the difference between willing and unwilling service in a very telling manner. A collection was to be taken for a charitable purpose in a Sunday School. Each pupil was asked to bring a penny and to recite an appropriate text as the penny was dropped in the box. The first little boy, with a smiling face made his contribution, saying: "The Lord loveth a cheerful giver." The next was a little girl, who chirped in happy tones: "He that giveth to the poor lendeth to the Lord." Then came a boy who looked rather cross and carried his penny behind his back. He hesitated long, and withdrew the hand that had finally reached the box. After much reluctance he dropped his precious penny and muttered: "A fool and his money are soon parted."

His was an unwilling service, and not being happy lost all its beauty.

SUNDRIES.

Rev. W. S. Vail, of St. Paul, occupied the pulpit of the First Church, San Francisco, on Sunday, July 24th, preaching a very acceptable sermon on the certainty of moral retribution. The discourse showed fine feeling and great earnestness of moral conviction. Mr. Vail preached again on the 31st, and will probably aid Mr. Van Ness at the Unity Mission during his expected absence on a visit to the southern churches.

Dr. Stebbins is taking a much needed rest. He had hoped to find it beneath the shades of Shasta, a region he dearly loves, but Fashion, the fickle jade, has taken to the Tavern of Castle Crag, and there is no room for man or beast not wearing her brand, and registered weeks in advance, so that our beloved minister contenteth himself for a time with a sojourn in our sister city of San Jose, where the air is genial and creature comforts are liberally dispensed at the Hotel Vendome.

Pilgrim Sunday School re-opened on July 10th, and although quite a number of both teachers and pupils seem to be still in the country, or at least have not reported at Sunday School, the attendance has been fair. Mr. C. A. Langston has been appointed Assistant Superintendent, and it is hoped that he will take an active part in the conduct of the school. Mr. Horace Davis has resumed his lessons on Lyon's Study of the Sects, which have been of so much interest during the past season. The librarians are at work in cataloguing and arranging an installment of new and attractive books. The thirty-ninth anniversary of the school will be celebrated by a Harvest Service, on Sunday morning, August 14th.

After the meeting of the Onward Club on June 25th, a candy-pull was held in the church kitchen. It was well attended and thoroughly enjoyed, the participants leaving at a late hour with happy hearts, blistered fingers, and knobby parcels of the seductive sweetmeat.

The Onward Club Junior reassembled on Saturday evening, July 30th, with full numbers, after an intermission of two months. All success to this earnest, enthusiastic band of young workers.

Rev. C. W. Wendte, of the Oakland Unitarian church, is expected home from his European trip during the latter part of August, and the good people of his congregation are already talking of giving their popular pastor a royal reception.

On Saturday, July 30th, Mr. Crothers of St. Paul addressed the Ebell Society of Oakland on "How to enjoy Poetry." We hear from all sides that the people of Oakland have been finding out how to enjoy prose as Mr. Crothers interprets it. It is probably doing his sermons injustice to speak of them as prose. At any rate they are not prosy.

The activity in the publication of Unitarian sermons on the Pacific Coast is very marked. Before us are copies of two strong discourses by Rev. J. S. Thomson, of Los Angeles, on "Christ's Creed," and "Christ's Divinity," another on "Revival Theology," by Rev. P. S. Thacher, of Santa Barbara, and from Portland, Oregon, No. 6 of the P. O. Mission series, including "An Appeal to Conscience," and "A Letter to a Friend." All of these are worthy of more extended notice than we are able to give at this time.

NOTES FROM THE FIELD.

BERKELEY.—Rev. E. B. Payne is spending his two months' vacation in the East. The people of the church in Berkeley will not hold regular services during their minister's absence, but expect to have an occasional sermon from some neighboring minister. The Woman's Auxiliary are already planning some interesting entertainments when Mr. Payne returns.

The Sunday School and their friends, numbering in all about one hundred and twenty-five, attended a very enjoyable picnic at Lorindo Park prior to the vacation.

LOS ANGELES.—Beginning with Monday next, our pastor, Dr. Thomson, will enter upon his annual and well earned vacation of two months, most of which he will spend in Montreal, Canada. The series of ten lectures given by Professor Moses of the State University, held at the church under the direction of the Unity Club, was concluded on the 22d, and proved more than satisfactory to all who participated in them. The attendance was large. The Club realized a fair sum as proceeds, and the Professor was highly gratified. Dr. Eli Fay is enjoying the summer at Catalina Island.

OAKLAND.—On Wednesday evening, July 20, in the parlors of the church, a very enjoyable reception was tendered by the ladies of the society to the Rev. S. M. Crothers, of St. Paul, who is supplying Mr. Wendte's pulpit during July. The reverend gentleman who was the honored guest of the evening has created a very favorable impression during his sojourn in Oakland, and many members of the congregation were glad to meet him socially. The parlors were prettily decorated, the prevailing colors being green and gold. About seventy-five persons were present, and a very pleasant informal social reception took place between the hours of 8 and 10. Light refreshments were served in the handsome dining-room during the evening.

A number of ladies in Oakland attended a reception in Alameda Thursday, given by the Unity Circle of the Unitarian church, at the residence of Mrs. C. A. Shattuck. It was a very pretty affair, with delightful music and delicious refreshments.

OLYMPIA, WASH.—Rev. Mr. Hoagland, who has given us so many original things during this season, lately prepared a series of discussions on Our Public School System, which has called forth much interest on the part of Olympians. Below is a part of the prospectus:

OUR PUBLIC SCHOOLS,

Their defects, how to remedy the same, and how to increase their efficiency as training schools for citizenship, will be the general line of thought for a series of synopses or joint presentation of opinion by a number of interested citizens and well-known edu-

cators, at the Unitarian Church, beginning Sunday evening, June 12th. The general public is invited to hear the discussions, and not only that, but expressions of opinion will be solicited from everyone who has any which he may think worth while to give upon the subject. Here is the calendar of subjects and speakers as arranged:

June 12.—Defects in our public school system: Introduction by Rev. Napoleon Hoagland; addresses by Prof. Beeler, principal elect of the high school, and Hon. Allen Weir, Secretary of State.

June 19.—How the public schools of the State should be supported: Prof. R. B. Bryan, State Superintendent of Public Instruction. Manual training as a remedy for some existing evils: Prof. B. W. Brintall, Superintendent City Schools.

June 26.—Moral training in the public schools: Mr. L. R. Byrne, County Superintendent. Should anything about religion be taught in the public schools? Prof. Geo. B. Lane, Ex-State Superintendent, Nebraska.

July 3.—Should there be a department of education in the cabinet of our National Government at Washington? Prof. L. P. Venen, of the Collegiate Institute. What we can agree to work for in the line of educational progress in Olympia: Geo. F. Stone.

At the last meeting Prof. Venen brought forth some novel ideas. As they may interest the readers of THE GUIDON, I give a synopsis of them:

Mr. Venen insisted on the necessity of a school system under the control of an educational department at Washington. He urged the creation of an office by the general government, presided over by a competent educator, to be known either as "general school commissioner," "secretary of education," "superintendent general," or such title as might be agreed upon by the creating power.

This supreme educational officer, he thought, should by all means be a member of the president's cabinet, and his rank the same as any one of the present cabinet members. He deemed the educational interests of the people to be equally important with the army, the navy, the state diplomacy, the interior, the attorney-generalship or postal department. He cited authorities showing that the Chinese empire had maintained a governmental educational system for more than 1000 years, and that the Chinese government itself was based on the popular education of the people.

He believed that our general government should stamp a national image on the hearts and minds of the children as truly as it stamps the image of its nationality upon gold and silver coins. He believed the day was coming when our government would adopt and perfect some such educational system as he had so dimly outlined.

PUYALLUP, WASH.—Since the resignation of Rev. Mr. Haugerud, the Unitarian pulpit has been regularly filled, Rev. Mr. Greer, the former pastor, preaching most acceptably for our people. On the 17th of July Rev. Walter C. Green, the new minister, who is a recent graduate of the Harvard Divinity School, was with us, and on the 24th he gave us his opening sermon, a good-sized congregation having gathered to hear him. With commendable promptness Mr. Green fixed the opening dedicatory service of the new church and his installation on the 31st, and our members are now working hard to have all ready by that time. We face the future with new courage and hope.

MISSION CHURCH, SAN FRANCISCO.—A pleasant meeting of the Woman's Auxiliary of the Mission Unitarian Church was held on the afternoon of July 12th, at the residence of Mrs. J. K. C. Hobbs, at 30 Liberty street. A number of committees were appointed and considerable business was accomplished toward getting the society in thorough working order. The officers of the new society are: Mrs. Geo. H. Morrison, President; Mrs. J. L. Clarke, Secretary; Mrs. Chas. H. Mann, Vice-President; Mrs. Dorville Libby, Treasurer. On the evening of the 19th a reception was tendered to Mr. and Mrs. Van Ness, after their return from the East. The new society now numbers 60 members. Early in September a "Bag Sociable" will be given, the money obtained to go as the foundation of a building fund.

SACRAMENTO.—Although our society has labored under so many and such great discouragements, yet, in place of being cast down, we were never more hopeful and united than now. It is our expectation to continue services right through July and August, closing in September, until our new minister, Rev. J. H. Horner, arrives and takes charge. Mr. Van Ness has very kindly occupied the pulpit for two Sundays in July, and the hall has been well filled on each occasion. Next Sunday we expect Rev. Geo. R. Dodson, of Alameda.

The Sunday School has grown in member-

ship, and the Woman's Auxiliary hold their regular sessions fortnightly. We shall be glad to welcome Mr. Horner, and trust that he will prove the right man for the place.

STOCKTON.—In spite of the exceedingly hot weather Mr. Copeland has kept up the Sunday morning and evening services, and it is gratifying that there is but slight diminution in the attendance. This shows that our new society is firmly planted and bound to become a permanent factor in the forces of this town.

Mr. Copeland anticipates speaking the latter part of August in the State of Washington, having been invited to preach the dedicatory sermon of the McMillan Unitarian church the first Sunday in September.

SPOKANE, WASH.—Rev. A. G. Wilson closed his pastoral relations with the Unitarian church on the last Sunday in June. The trustees, since then, have been in correspondence with the American Unitarian Association of Boston with a view to securing a new minister. In May, while Superintendent Van Ness was here, arrangements were made with him to temporarily supply the pulpit; accordingly the Rev. W. S. Vail, of the Universalist Society, St. Paul, came out and has been with us through July. Mr. Vail is a forcible and liberal speaker, and many of our people hope he will be sufficiently well pleased with Spokane to accept a call from the Unitarian church.

TACOMA, WASH.—After much correspondence and many doubts on the part of our people we have at last received word from Mr. Martin that he will accept the pastorate of our church for one year. This turns our discouragement into hope, for no one who has filled the pulpit since Mr. Copeland's resignation has so won upon the hearts of the members. With Mr. Martin we shall be united and strong, and we confidently expect the next year to be one of usefulness and prosperity. Not the least pleasant intelligence is the fact that this time there will be a Mrs. Martin to welcome. The pastor and his wife will be cordially received in October, at which time our church will be reopened.

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THE GUIDON

Vol. 2.

SAN FRANCISCO, SEPTEMBER, 1892.

No. 2.

THE GUIDON.

A Monthly Publication, conducted by

THE ONWARD CLUB of the FIRST UNITARIAN
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The Society for Christian Work,
The Channing Auxilliary,
The Unitarian Club.

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Among the weaknesses that are so despicable as to make vice seem respectable in comparison, is Insincerity. In its worst forms it passes from weakness to positive sin, and in any form is a rift in the lute that makes all music impossible. What utter lack of respect we feel for a man who has lead us to doubt whether he really means what he says, and this feeling grows into contempt when the man is a minister of the gospel, who may at least be supposed to be true. He can not afford to be anything else. His influence is absolutely dependent upon the confidence and trust that can not exist if any shade of untruthfulness be cast by his life or his word.

Rev. Mr. Crothers in a late sermon makes an earnest plea for a higher standard of sincerity among ministers, and quotes with righteous indignation the approval by a clergyman of high standing of the equivocal reply of a young candidate, when asked if he considered the Bible so inspired as to be without error. The young man hesitated and then said: "Yes—for all practical purposes." A miserable subterfuge. Mr. Crothers shows how unworthy such trifling is, and asks what would be the result if a carpenter used a square not a right angle but probably good enough for "practical purposes." He says: "The farmer cannot talk that way, the miner

cannot talk that way, no man who faces Nature directly dares to talk or think that way." Why should we be exact in material affairs and play fast and loose with the vital truths of mind and spirit?

Rev. Mr. Van Ness in a recent sermon told of letters he received from ministers in the East, serving in orthodox pulpits, stating their readiness to leave the old fold and come out as liberals, and asking if he could give them churches on the Pacific Coast, requesting that if he could not, that he should say nothing of the correspondence, as it would hurt them in their present parishes.

We want no such converts to our cause. If a man has convictions and will stand by them, taking the consequences, he may help and inspire his fellow-men, but a man who thinks one thing and preaches another, however brilliant or able he may be, is not wanted in a Unitarian pulpit.

There is ground for serious reflection in the many bitter and bloody strikes that follow in such rapid succession. Homestead, Idaho, Tennessee, Buffalo—all show a condition of feeling most deplorable. The causes and responsibility may not easily be stated, but no injustice will be done in assuming that there is much blame on both sides, and it is certainly true that both the injustice and passionate disregard of law and order result from a disregard of those principles of right and wrong that would animate every breast if love of God and love of man reigned there. The main difficulty is lack of this love, and the sympathy that flows from it. Men are selfish and willful, and hate whatever and whoever comes between them and their purpose. On the one hand is hard feeling, unconcern and the unscrupulous use of the power of wealth; on the other, envy, discontent, distrust and a readiness to outrage law, justice and right in wielding the power

gained through association. With this state of feeling the clash of forces is a constant danger, and it can never be averted as long as the feeling remains. The Good Will that Christ proclaimed comes slowly, and until it is much more firmly established it is the duty of society to compel as fully as it may the general methods that would prevail under it.

No contention for more or less wages should be allowed to precipitate a war, where the innocent are the greatest sufferers. The community has rights, and it must insist upon them. It may say to capital and to labor, "You shall settle your differences without violating the law." Compulsory arbitration may be insisted upon, and then the violation of law would deserve and should receive firm and severe treatment, to the end that order might prevail, and that the State should not be compelled to take sides in a quarrel that good feeling, sympathy and a sense of justice and fair dealing could readily have prevented.

THE COMING CONFERENCE.

The seventh annual session of the Pacific Unitarian Conference will be held in Oakland September 26th to 29th. The San Jose Church will be dedicated on the 25th, so as to command the attendance and participation of delegates. The program has not been announced, but it will be an interesting one without doubt. Live topics will be handled by our ablest men and women, and THE GUIDON urges a generous attendance by laymen. It will pay in every way to put aside work and put yourself in the way of being warmed and strengthened in the upper tier. One session will be conducted by the Sunday School Union, and one at least by the Woman's Conference. Oakland energy is proverbial, and if the coming session does not surpass any previous one, it will be apt to come very near it.

A subscriber puts the question, "What is the first mention in the Bible of liberal Christianity?" and cites Isaiah 32, 8 as the first reference he has found.

PACIFIC NORTHWEST CONFERENCE.

The churches of Oregon and Washington have felt for some time that they needed a Conference which should hold its meetings where all could attend them conveniently. They value the Pacific Conference, and are as anxious as ever to support it; but they realize that, except in the rare cases in which that Conference meets in the Northwest, they are able to derive no immediate benefit from it, except through an occasional delegate. When the Conference meets at San Diego it is 1863 miles distant from Spokane, the most remote church, twice as far as from Boston to Chicago; and when it meets at Sacramento it will still be 630 miles from Salem, its nearest neighbor in the Northwest. Even the shortest distance is so great as practically to prohibit all but a very few from attending from the churches of the Northwest. Hence the amount of inspiration that these churches have been able to gain from the Conferences has been rather scanty.

It was natural, therefore, that when six Unitarian ministers, and a goodly number of representative laymen, found themselves together at the recent dedication of the new church at Puyallup, they should have seized the opportunity for organizing "The Pacific Northwest Conference of Unitarian and other Liberal Christian Churches."

After a full discussion of the question of organizing a local conference, in which there was complete unity of sentiment, a constitution was drawn up and adopted, and officers elected as follows: President, Joseph Shippen, Esq., Seattle; Vice President—Mr. Samuel Collyer, Tacoma; Secretary and Treasurer—Rev. Earl M. Wilbur, Portland; Executive Committee—The President, *ex officio*; Mr. A. D. Hale, Macmillan; Rev. B. B. Brown, Salem; Mr. Ezra Meeker, Puyallup; Mrs. G. M. Savage, Olympia.

The new Conference will hold its annual meeting in the spring of each year, and other meetings at such times as may seem desirable, leaving the fall free for the meeting of the Pacific Conference. It is its purpose to co-operate with the larger Conference, and supplement its work as regards the North-

west. Within its province are already eight regularly organized churches, besides three or four others in an embryo stage, and several Universalist churches which we shall be glad to have co-operate with us for promoting Liberal Christianity in the Northwest.

May I say, by way of suggestion, that I believe the churches of the Northwest would be content if the Pacific Conference, instead of ever meeting at either extreme of the coast, should decide henceforth to meet always at some central place, that is, somewhere in the vicinity of San Francisco Bay; and leave to local Conferences, such as the one just formed here, one to be formed by the churches of Southern California, and perhaps a third about San Francisco, the important work of meeting from church to church, discussing questions of local interest, and giving needed impulse to the work. This would give us three local Conferences of (at present) about ten churches each, besides the Pacific Conference for the whole coast; each church might receive with comparative frequency the benefit of a visit from a Conference; and the necessary expense and time for traveling would be reduced to a minimum.—EARL MORSE WILBUR.

SAN JOSE CHURCH.

The Unitarian Church building is now nearly completed. It presents a fine appearance—situated upon one of the most eligible sites in the city, directly opposite Saint James Park. The cost of the church, including the lot and furnishings, is about thirty thousand dollars. The auditorium will seat between five and six hundred people, and the hall about four hundred. The dining-room will accommodate one hundred at the tables. The church is planned for service. The various societies connected with the church are in a flourishing condition. The "Library Circle" has furnished the reading-room with about thirty magazines and other periodicals. "The Young People's Fraternity" has assumed the expense of furnishing the parlor. "The Social and Dramatic Circle" has furnished the dining-room and

kitchen. The attendance at the Sunday School is rapidly increasing.

It has been arranged to hold the dedication services on Sunday, September 25th, in connection with the yearly conference at Oakland. It is expected that the sermon at the morning service will be given by Rev. J. S. Thomson, of Los Angeles. There will be a platform meeting in the evening. It is expected that there will be a large number of speakers in attendance. An earnest invitation is here extended to all our friends to be present with us. The order of exercises will appear in the programs for the conference.

The church is closed for a vacation of four weeks. Services will be resumed in the hall of the church Sept. 11th.—N. A. HASKELL.

SOCIETY FOR CHRISTIAN WORK.

On Monday afternoon, August 15th, the Society for Christian Work reassembled in the church parlors with much cordiality and enthusiasm. The ladies seemed refreshed after their long vacation and took up the work with vigor and courage. Without a dissenting or protesting voice it was determined to hold a bazar early in November, probably on the first and second. A church bazar, as managed by this society, has none of the terrors commonly associated with the name. It is a matter of pride as well as principle that no raffle or other form of sugar-coated gambling be indulged in. No one is importuned or overcharged or robbed of change. In fact the many disreputable practices that too often bring discredit, and ought to bring the blush of shame, are vigorously avoided, and the bazar as given is a pleasant assembly of ladies, where desirable articles are offered at reasonable prices, and where in every form of entertainment, for body or mind, no one is called upon to spend anything without receiving a full equivalent. The Society for Christian Work is justifying its name. The ladies work, and their work is Christian in the best sense. The steady relief of the poor and afflicted, with delicacy and sympathy, is not, and ought never to be, showy, but in effect is as far reaching as the genial rays of the sun.

HOW SHALL WE TEACH IN THE SUNDAY SCHOOL?

[Extract from paper read at Sunday School Convention, in San Francisco, May 14th, 1892.]

Were I to be asked to teach a young class history, I should not begin with Greece and Rome, but San Francisco, California, and lead back to the foundation of government and civilized life.

So in Sunday School, where we meet our classes each week, hoping to give them something that will help them to live nearer the good, nearer God, I would commence with the beautiful lives, the beautiful words of our own time; always leading back to the words of the great Teacher, who taught us to say "Our Father," and then further back to the wise and good men, who made the flowering and completion of his life possible.

And while a stranger visiting my class might think there was much of Whittier, Longfellow, and Emerson, I should feel that it all lead back to the book of books.

Believing in this method, I have asked my class, when their names are called for the marking of attendance to respond by giving some beautiful thought they have read during the week.

I am often surprised with the beauty of their selections, and pleased with the improvement from month to month. Many of the selections are sermons in themselves, and the comments they suggest form an excellent lesson in ethics.

Usually I do not ask my class to read continuous chapters of any book in the Bible, believing at their age, from fourteen to sixteen years, they could not understand it, and it would only mystify. But each week I ask them to read short passages, which I select for them, something which can be applied to daily conduct, and that will illustrate, if possible, the lesson of the next Sunday; asking them always to try to read intelligently, by knowing, as far as possible, who wrote the book from which we have taken the selection for our lesson, and some knowledge of what is taught there.

I believe this method will better teach a young person to love the Bible and reverence its teachings, so that in later years he

will naturally go to it for help; certainly it will lead to that end more surely than the memorizing of long passages with no definite object.

Not long since I heard a Sunday School worker recommend written examinations in the Sunday School. I do not believe that we are fully sensible of the object of the Sunday School when we adopt such methods. Neither would I use maps nor charts too much. The child comes to us weary with overteaching and crowding of the week day school. I would make the Sunday work just as different as possible. Let it be an inspiration toward *living* the true and the beautiful, that the young person is everywhere, in these happy days, being taught, rather than an effort to crowd a few more facts into the already weary brain.

They come to the Sunday School to learn "The Greatest Thing in The World," love, love to God and love to man. This is not taught with books, nor charts, nor maps.

SARAH S. B. YULE.

STARR KING FRATERNITY, OAKLAND.

The program of the Starr King Fraternity for the coming season (1892-93) will shortly be announced in printed form. Excepting a series of chamber musicales and public lecture evenings, the work will be done largely in classes, of which the following is a list to date: In languages, German will be studied under Mme. Welle; and French under Mme. Ferrier. Sections in various branches of English literature will be organized by Mrs. L. R. Griffin and Mrs. K. B. Fisher. Art sections will be under Mrs. L. E. Kelley and others. In science, there will be studies in practical microscopy of ordinary textures, under Dr. F. O. Jacobs of the University; physiology, under Mr. E. Von Adelung; and a section in evolution. History sections will be organized by Rev. A. D. Cutler, and a very interesting course on the history of music will be directed by Miss Flora C. Kendall. The privileges of the sections will be open to Fraternity members only. The reading room will be open every day and evening except Sunday morn-

ings, and is supplied with all the best magazines and periodicals, both American and foreign.

SUNDAY SCHOOL UNION.

The schedule of lessons prepared last year by the direction of the Union and adopted by many of our Pacific Coast schools, ends with the month of August. As stated in our last issue, the proposed schedule for the coming year has been given up, as it was thought wiser to throw what influence we have toward adopting the attractive lessons prepared by the Unitarian Sunday School Society of Boston. These lessons have been ordered in quantity, so that the wholesale rate may be obtained, and any school in our Union may order the number they require at the minimum rate. Mrs. Jaynes' illustrated lessons on the Life of Jesus, containing thirty-six sheets in an envelope, may be had at fifteen cents per set. "Noble Lives and Noble Deeds," which may be used by all the school above the first grade and below the bible class, is issued in a weekly four-page lesson paper, which can be furnished at one cent each. There are forty numbers in the course, making the expense forty cents per year for each pupil, postage added. Orders for these supplies may be sent to Chas. A. Murdock, 532 Clay street. It is the purpose of the Union to be helpful in any way to any of the Pacific Coast schools, and correspondence as to their wants will be gladly received and all possible aid given.

Edward Everett Hale and his wife are enjoying part of the summer in Europe. This trip was one of Dr. Hale's many gifts on his seventieth birthday. It is gratifying that such a man is so appreciated, and that his parishioners and friends testified their regard in so substantial a manner. It is said that the gifts of money reached \$20,000, and as a lifetime spent for others leaves him a poor man, it is entirely fitting that those to whom he has ministered with such fervor and fidelity should profit by his teaching and in this beautiful manner *lend a hand* to him who has inspired many so to "do unto others."

SUNDAY SCHOOL NOTES.

The Onward Club announce a very attractive entertainment, to be given on the 16th of September, as a benefit to THE GUIDON to meet the deficit incurred in the first year of publication. "A Box of Monkeys," a clever play, will be presented. Tickets, 50 cts. It hopes for a generous response to its efforts.

Wishing to encourage regularity of attendance in the Sunday school, we announce a yearly roll of honor, on which are placed the names of the ten pupils in the school having the largest percentage. During the past year there have been forty-seven sessions of the school. The ten highest in attendance, with their percentage, is as follows: Stella Ford 100, Willie Ford 100, Alice Folsom 97, Chas. Bruce 97, Lilian Parker 95, Hattie Fickett 95, Ethel Parker 95, Mae Folsom 95, Margery Gibbons 93, Horatio W. Stebbins 93.

The successful entertainment by the K. Y. T. (Mrs. Louise Humphrey Smith's class), resulted in a profit of over \$50. This sum has been set aside as the cornerstone of a Fund to establish a Pilgrim Sunday School bed in the Children's Hospital. A hundred and seventy-five dollars will be required, and the Lend-a-Hand Club, and any one else interested in helping that very deserving and very poorly supported charity is asked to contribute generously and speedily to make up the sum.

A very pleasant reception was tendered the Starr King Fraternity of Oakland in the First Unitarian Church on the evening of August 26. The Onward club were the hosts, and cordiality and fun reigned for the evening. By way of set entertainment, Miss Grace Fisher read exquisitely Hans Christian Andersen's delightful fairy tale, "The Swineherd," which was illustrated by a series of tableaux. The grouping was charmingly arranged, and the tableaux formed a dainty and most artistic setting to the pretty story.

Supper was served later, at flower-laden tables by the young ladies, and completed a very pleasant evening.

THE IDEAL.

As when we stand upon the mountain's crest
 That view of some broad country does command,
 And see it all in higher truth expressed,
 And watch the shadows drifting o'er the land;—
 Now and again, (to me, most oft at night
 In sleepless hours that end some well-filled day)
 Life gives us pause, and lets our clearer sight
 Fall with rare power upon her strange array.
 We cannot dwell in such a lofty station,
 We must descend and earn our daily bread:
 And yet perhaps those moods of exaltation
 Should give some hint whereby we might be led:

Can we not bear those memories in our mind
 Like some plain map, that duty be not blind?

F. G. B.

 PILGRIM SUNDAY SCHOOL.

The thirty-ninth anniversary of our Sunday School was celebrated on the 14th of August, which happened to be its truly birthday. It was founded on the 14th, and we keep the Sunday nearest to that date, but this year we hit it exactly. The morning was a very lovely one, as bright and beautiful as the infant class children that led the march up the main aisle of the church, at 11 o'clock, bearing the historic banner presented in 1856. The Onward Club committee had given the church a very handsome harvest dress. A bold mass of sorghum ten feet long, intermingled with yellow corn, swept across the space back of the pulpit. At the side was a stack of melons, squashes and fruit, beautiful in color, with a background of wheat in the sheaf. The Font formed a vase for grapevines and clusters, while the choir-screen was thatched with wheaten straw. In front of the pulpit was a table heaped with several hundreds of little bunches of flowers that united to form a magnificent bouquet.

The exercises were simple but beautiful. An opening song, "Angels Holy," was followed by the Oral Liturgy, recited in alternate verse by the school and Superintendent. Then the choir sang an anthem, followed by the responsive harvest service from the Hymnal. The Infant Class recited in concert a very pretty little poem appropriate to the occasion, and the school sang "Helpfulness," its favorite song.

For the second time in his pastorate of twenty-eight years Dr. Stebbins was absent from the city. The address that he was accustomed to make was divided between Mr. Chas. A. Langston and Rev. Thomas Van Ness, both of whom were followed with close interest. Mr. Langston spoke with a fine spirit of harvest, and of the estimation in which we should hold it; while Mr. Van Ness told of the festivals in its honor among the ancient nations, closing with an earnest appeal for unselfish service.

The report of the Superintendent showed the school to be not large but in general good order. A membership of about 300, with the highest monthly average of 240; a good infant class, a large and interested bible class, and eighteen classes in the main school. The disbursements for the year were about \$400. The principal wants of the school were a few good teachers, more pupils, more prompt and regular attendance and more serious study.

There was more singing, the concert reading of selections from the Bible about the harvest, and the benediction. It is the custom to present each pupil as he passes out with a bouquet, as a souvenir of the occasion. Mr. Murdock suggested that the school apply the principle of Mr. Van Ness' advice, by taking the bouquets across to the Ladies' Protection and Relief Society in token of good-will as friends and neighbors, and giving them to the children there whose only home it was. This was acted upon, and it is hoped that the children went home with fuller hearts because they went with empty hands.

One pleasant feature of these birthdays is the reunion of those who have passed out of the school without forgetting it. After dismissal they gather to exchange greetings and speak of the good old days. Miss Martin, formerly Assistant Superintendent, now of Oakland; Mrs. Meade, also of Oakland, five years a pupil and five a teacher; Miss Atkinson, who as a tot of a girl responded for the school when the banner was presented, and many others, came up for their bouquets and to express their continued interest.

SUNDRIES.

Our esteemed brother, Rev. G. R. Dodson, of Alameda, is a happy man, in that a sunny son sheds blessed beams upon his home. May the little colleague lift up his voice at opportune times, be liberal with his smiles, and fill his hearers with light and joy.

A thief lately helped himself to the clock in the Unitarian church at Los Angeles. Why he selected a Unitarian clock is not known. He may have thought that a church that was up to the times would not keep a clock that would run behind. Or he may have considered that with their larger faith in the possibilities of eternity they had more time to spare.

The following lines, which headed brother Wendte's calendar on the Sunday following his return, show that he was proof against all foreign blandishments, that notwithstanding all temptation his heart was always in the left place:

"Home again—from a foreign strand."

"East, West,—Home's best."

"Tell me, gentle traveler, who hast wandered through the world, and seen the sweetest roses blow, and brightest gliding rivers,—of all thine eyes have seen, which is the fairest land?"

"Shall I tell thee where nature is most blest and fair? It is where those we love abide. Though that space be small, ample it is above kingdoms; though it be a desert, through it runs the river of paradise, and there are the enchanted bowers."

—*Persian, 13th century.*

The Unitarian Headquarters for the Pacific Coast have been removed to No. 10 Post street, where Miss M. A. Turner, Secretary in charge, may be found at all business hours. The location is central, and it will prove a great convenience for friends of the cause. Unitarian literature will be on sale. Subscriptions will be taken for any of our publications, including THE GUIDON; and information regarding our churches and ministers may be readily obtained.

Mr. Joseph Shippen of Seattle seems to fit in with ease and comfort to many places. He made a pleasant address at the opening of the Chautauqua Assembly, at Lake Chautauqua, on July 22d. He speaks thus of the growth of the movement.

"This is a branch of the great people's college, which has expanded from a small beginning, eighteen years ago, on the banks of Lake Chautauqua, in the southwest corner of New York State, among the English-speaking throughout the world. There are no less than fifty-two assemblies, and this is one of the five on the Pacific Coast. While the graduates number some 30,000, having diplomas, while the members are to be counted by hundreds of thousands, the number of persons indirectly brought under the influence, through homes and schools, can only be estimated by millions."

Among our valued exchanges is *The Evangel*, published by Rev. Edgar Leavitt, at Santa Cruz, Cal. It is a bold and ardent supporter of Universalism, and shows much pluck and courage.

To publish such a paper in a town of the size of Santa Cruz, is an achievement that shows admirable devotion to the cause. From its last issue we learn that that The First Universalist Church, of San Francisco, is in good condition, and feels greatly encouraged. The Woman's Aid Society meets twice a month, and is hard at work to raise \$2000, which it has pledged for the movement.

THE GUIDON is embarrassed at being obliged to carry over nearly four pages of attractive matter, including a delightful account of a trip "through Spain—third class," by its valued contributor F. G. B. It was only the trip that was third-class; the account of it is first-class. A timely article by Rev. B. F. McDaniel, on Social Sympathy, in another of the left over articles—to appear in our next. We mention this fact to show that if the support of our paper warranted it, we could readily fill more space, and add to its value in every way.

NOTES FROM THE FIELD.

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

Rev. Roderick Stebbins, of Milton, Mass., preached in the First Church on August 21st, and left for his Eastern home in the afternoon of the same day. His sermon, on "Law and Love," was listened to with great interest, and in the breast of the comrades and friends of his boyhood days with a feeling of pride. He treated the theme with firmness, and left no one in doubt as to his position. The words of the Psalmist, "He healeth the broken in heart and bindeth up their wounds; He telleth the number of the stars; He calleth them all by name," were not an echo of an early and ignorant age. Their truth is in no wise dimmed by all the knowledge of the physical world that we have gained. Law is not a substitute for love, and can never take its place. The truth of the ancient Scripture is expressed in modern form by Browning, when he says:

"All's law, yet all's love."

This love, revealed pre-eminently in Jesus the Christ, each soul must find for himself. Another may lift the veil, another may show the way, but our own eyes must see the glory, our own feet must tread the path.

The discourse showed a deep reverence and a broad, calm view of these two great manifestations of the Almighty Maker and Father.

Rev. Dr. Stebbins occupied his pulpit on August 28th, after a six weeks' vacation, preaching a sermon suggestive of his rest in the country. The sheltering fig tree had called to his mind the frequency with which it appears in the Bible narrative, and he dwelt on some of the incidents and the lessons of human nature to be drawn from them. He seems much refreshed, and spoke with old-time vigor. During his absence the pulpit has been filled twice by Mr. Van Ness, twice by Rev. W. S. Vail, of St. Paul, and once by his son, Roderick Stebbins. The collection for the Pacific Unitarian Conference was taken up in accordance with the request lately issued by the directors, who

desire to report to the Conference that all demands are met, and that something remains for the coming year. There is great activity among the ladies in the various societies. In another column mention is made of the plans of the Society for Christian Work. The Channing Auxiliary will soon announce an attractive series of afternoon lectures. The Calendar Committee enters upon its Fall campaign with bright hopes.

ALAMEDA.—The vacation is over here, as the church congregations and attendance at Unity Circle plainly show. Every one seems full of courage, and numerous plans are half formulated for the year's work.

A "Strawberry Matinee," given by ladies of Unity Circle at the pretty home of their President, Mrs. Shattuck, was a great success from both a social and financial point of view. Orchestral music was rendered during the entire afternoon, and dainty refreshments served in a dining-room decorated with strawberries in baskets and clusters nestling among their own vines.

Mr. Dodson has arranged for a course of lectures on Evolution by David Starr Jordan, to be given in Lindermann's Opera House—the season to open September 21st. The building committee are preparing plans for the new church which they hope soon to build.

BERKELEY.—The society will be glad to have their pastor with them again, after his two months' absence in the East. Mr. Payne is an earnest thinker and worker, and his absence has made it more than ever realized how much he is appreciated and how much there is need of just such a man in the Berkeley church.

The Woman's Auxiliary has been planning a Garden Party, which is to be on the afternoon and evening of September 3d, at the large and elegant grounds of Capt. Thomas, in North Berkeley. There will be carriages at the Berryman station to take visitors up to the grounds, where a fine dinner will be served; many kinds of entertainment, good music, games, etc., are all on the program, and a general good time is expected. All friends in the adjoining towns are especially invited.

OAKLAND.—Rev. C. W. Wendte has returned from his four months' vacation in England, Scotland, Switzerland and Germany. He is in remarkably good health and spirits, and full of ideas and plans for the liberal cause on this coast. On Friday evening, August 19th, the Oakland Unitarians gave him a rousing reception, over three hundred parishioners and friends being present. Mr. Wendte discarded somewhat on his vacation abroad, and Rev. Mr. Vail, of St. Paul, who was a guest, made a very pleasant speech.

On the Sunday following the church was crowded. Mr. Wendte preached on the impressions and lessons of foreign travel, weaving into his discourse some of his recent experiences.

The church and Sunday school are in full operation again, services having been maintained all summer.

Mr. Wendte's address after September 1st will be 668 Fourteenth street, directly opposite the Unitarian church.

Mr. Wendte announces illustrated Sunday evening lectures on England, architecture in the service of the church, etc.

SANTA ANA.—Santa Ana, Cal., is a town of five thousand inhabitants, the county seat of Orange county, and has twelve orthodox churches. In November last a Unitarian society was organized, with Rev. E. R. Watson as its pastor, and with the most encouraging interest has the liberal cause grown until they feel they have "come to stay." Sunday School is held after service. The Unity Club is well attended. Emerson and his Concord friends have been the study, and Hawthorne and his works read and discussed. The ladies have their Auxiliary, Club and are preparing for a little fair in the autumn.

STOCKTON.—Rev. W. E. Copeland is now on a vacation, the services having been closed on the 14th of August. The intensely warm weather made this a necessity. On Mr. Copeland's return from Tacoma in early September he will visit Palo Alto, and arrange for his son's entry into the Leland Stanford Jr. University. The church will be reopened September 11th.

LOS ANGELES.—Vacation days affording no late items, we copy from the *Times* of July 25th an account of a pleasant social event: "The parlors of the Hollenbeck were crowded last evening with the representative men and women of Unity Church, who came to meet socially Rev. Mila F. Tupper, of Grand Rapids, Mich.—a lady with a strong, intellectual face, quiet, womanly ways, and an accepted minister of the Unitarian Church. The reception was tendered by the ladies of the Unity League, Mmes. F. E. Fay, Boal and Miss Smith receiving the guests. A wealth of beautiful flowers decorated cabinets and mantels, and after the company had been presented individually to Mrs. Tupper, the hum of conversation was hushed long enough to listen to some singing by Miss Boynton and Herr Arnold Kutner. Mrs. Tupper will occupy the pulpit of Unity Church to-morrow evening."

SACRAMENTO.—The push and persistency of our little society cannot be better illustrated than by saying that in spite of our pastorless condition we have kept up continuous religious services all through the warm summer months. During July and August we have had the pleasure of listening to Revs. Messrs. Van Ness, Haskell, Dodson and Vail, and twice the pulpit has been supplied by one of the Trustees, Mr. Arthur Seymour. The Woman's Auxiliary has held its meetings, and planned out work for the coming year. Quite recently, by a full vote, it was decided to have the Auxiliary join the Woman's Conference as a branch. Delegates will be sent to the Oakland Convention, both from Church and the Auxiliary. The Rev. Mr. Horner, our new pastor, writes that he will arrive here the last week in September. It has been thought wise to discontinue services until he can take charge personally. The Sunday School, however, will continue to hold regular sessions, and thus maintain a nucleus upon which to build this coming season. The visiting clergymen have done us much good in inspiring and keeping up our courage, and we face the new year with new hopes, and full determination to achieve success.

MISSION UNITARIAN CHURCH, SAN FRANCISCO.—This young and vigorous society has a Woman's Auxiliary, consisting of seventy-four members. At a late meeting it was resolved to hold the proposed "Bag Sociable" on the evening of September 14th, and to charge the small admission price of ten cents.

The Harvest Festival, under the management of Miss Morrison's class, was a memorable occasion. The program of exercises was arranged and carried out entirely by the children, and at the close of the service the fruits and vegetables were given to the Boys and Girls Aid Society. During Mr. Van Ness' absence the pulpit has been supplied by Rev. W. S. Vail, of St. Paul.

SANTA BARBARA.—We have enjoyed a rare treat in the presence and kindly voice of our old friend and former fellow-townsmen, the Rev. S. M. Crothers, now of St. Paul. Mr. Crothers has preached twice for Mr. Thacher, and it was noticeable that some of the faces present belonged to former Presbyterian members of Mr. Crothers' church, as also at the lecture on Poetry which the same gentleman gave us. Mr. Van Ness has also been here, and will return in time to fill the pulpit on September 4th.

Our new church, which is now so nearly finished, becomes more and more satisfactory as the work proceeds, and we have a chance to feel at home in its use. The beautiful memorial windows, placed in position by the Winchesters and the relatives of Mrs. White, are admired by the many strangers who come to the Hotel Arlington, across the street, as well as by our own people. Much taste has also been displayed in decoration of the new organ, which fills its niche to the left of the pulpit. Our parlors still wait to be carpeted and furnished, but in the meantime we use them for Sunday School purposes. Mr. Thacher has worked long and earnestly to bring about present conditions, often against much discouragement, and always against business depression and consequent tightening in money affairs; nevertheless, in spite of the difficulties, we hope to dedicate before the year is out, free from debt. If so, the credit will belong to our loved pastor.

PUYALLUP, WASH.—The spacious auditorium of the Unitarian church was filled with eager listeners both morning and evening on Sunday, July 21st, the occasion of the dedication of the new church. The pulpit and platform were tastefully decorated with cut and potted flowers; behind and above the pulpit were the words, "God is Love," in a beautifully suspended semi-circle of evergreens.

The order of morning service was as follows: Organ prelude; Scripture reading, by Rev. A. S. Parker; Hymn; Prayer, by Rev. Mrs. Aitken, of Seattle; Anthem, by the choir; Responsive reading, by Rev. Mr. Green and congregation; Dedication hymn; Sermon, by Rev. Mr. Greer; Solo, by H. Maybin; History of the church, by J. V. Meeker; Financial Statement, by Joseph Shippen, of Seattle; Solo, by Mrs. G. M. Acly; Address to new members, by Rev. Napoleon Hoagland, of Olympia; Hymn; Benediction.

Rev. Mr. Greer's sermon was a most excellent one, and heartily appreciated by all who heard it. The financial statement showed that the indebtedness was only \$242, more than half of which was raised in about five minutes. In the evening the new minister, Rev. C. W. Green, of Cambridge, Mass., was ordained. Rev. Earl Wilbur, of Portland, preached a very eloquent sermon suitable for the occasion.

A young people's Unity Club has recently been organized, to meet weekly. The sixteen charter members are being rapidly added to.

SPOKANE, WASH.—In spite of the announcement of the *Register* that Mr. Stocks had accepted a call to Rockland, Mass., we can authoritatively state that he is coming to Spokane, and will commence his labors the latter part of September.

PORTLAND, OR.—For the first time in our church's history we are able to keep the church open every Sunday through the summer; and our congregations have been so gratifyingly large that the experiment is completely justified. The Sunday School is omitted during August.

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Ergo: A cat has three tails."

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THE GUIDON

Vol. 2.

SAN FRANCISCO, OCTOBER, 1892.

No. 3.

THE GUIDON.

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The Unitarian Club.

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"GUIDON, "ADVANCE!"

[GUIDON—A small flag or streamer, as that carried by cavalry or that used to direct the movement of a body of infantry. The guidon, according to Markham, is inferior to the standard, being the first color any commander of horse may let fly in the field.—*Grosse, Military Antiq., II, 258.*]

Fifteen months ago the Onward Club of San Francisco let fly in the field of liberal religion its modest GUIDON.

It expressed the purpose to be helpful beyond the limits of the First Church, saying: "If it is found that there is considerable interest throughout the coast in a paper that shall represent Pacific Unitarianism, its purpose will be to supply that want, and its scope will be broadened and its size increased that it may be more fully representative."

That interest has been increasingly manifested, and it was thought best to test the feeling of the various churches, that the matter might be submitted to the September Conference. The following circular letter was, therefore, sent to each Unitarian minister on the coast:

SAN FRANCISCO, September 10, 1892.

DEAR SIR: We wish to ask your opinion as to the use and probable support of a denominational paper for the Pacific Coast. "The Guidon" has been printed for fourteen months, by the "Onward Club" of the First Unitarian Church of San Francisco, and has won many kind words and a respectable subscription list. We wish now to determine whether

it is better to go on with it in its present form, or to ask the coming Conference at Oakland to adopt it, and publish it enlarged in size and with a new name—say, "The Pacific Unitarian." Its present price is fifty cents. If enlarged it would be placed at one dollar. Will you kindly say which you favor, and approximately how many subscribers can be relied upon in your Society in each form?

In either event you are urged to help its future by editorial contribution, correspondence or notes from the field, and also in increasing its subscription list. It is our purpose to make it a bond of union among our churches, and a means of friendly intercourse. The field is large enough to sustain a good paper, if we can print one, and we can do that without doubt if all able to do so co-operate in the effort.

Kindly send an early reply, that a report may be submitted to the Conference on the 27th inst.

The replies were almost uniformly favorable to the change, many of them enthusiastically so, and pledges were made for a considerable number of new subscriptions.

The Onward Club held a meeting and unanimously determined to offer the paper to the Conference. Its position was entirely independent. It had no desire to be rid of its child. In fact, it was because it was so fond of it that it could not decline an opportunity for its good.

At a session of the Oakland Conference, held on Tuesday afternoon, the matter was presented, an estimate being submitted of the cost of a paper of double the size. Unexpected enthusiasm was aroused, and without a dissenting vote the project was commended to the incoming Board of Directors. By resolution, the Directors were recommended to appoint a Publication Committee, who should have full charge of the paper, appointing an editor and arranging for editorial contributors in the different sections of the coast. Some difference of opinion being found as to the best name for the new paper, all present were invited to leave with the Secretary a slip expressing their preference. A canvass of the votes disclosed a good majority over all others for "The Pacific Unitarian," but the

ladies, at their spirited meeting on Thursday, brought forward a new candidate, and when the Conference closed, the "Unitarian Guidon" was slightly ahead. The directors will carefully consider the matter and next month announce their conclusion.

And so this is the last wave of the original GUIDON. We unfurled it with hope, we furl it with pride and satisfaction. It has fulfilled its purpose, and can afford to pass from sight. Its life is not lost, but merged in a larger one. The change of name is nothing. We know now how a young woman about to be happily married must feel when she contemplates that she will be no longer Smith but Brown. Our name may not be all that will be changed. There will probably be other improvements. Our spirit may not be lost, but it will very likely be modified. It is thought by some that THE GUIDON has been a little mild—not so aggressive as the situation demanded. We cannot speak for the new paper. In due time it will speak for itself.

In review of our brief life, we can say that if we have not hurt any one's feelings, we are not sorry for it. If we have made two spears of human sympathy and good will to grow, where only one was growing, we are satisfied. For the many kind and appreciative words we have inspired we are humbly thankful. We can wish nothing better for the larger organ, than the peace and happiness that has been the atmosphere in which we have lived. May its life be larger, fuller, stronger, and worthy of the body it will be called upon to represent.

The price of the enlarged paper will be one dollar per annum, this sum including, also, a copy of Theodore Parker's "Lessons from the World of Matter and the World of Man," a book of 430 pages, which will be sent, postage paid, with each subscription. Subscribers preferring the book bound in cloth can obtain it by forwarding fifty cents additional.

Those who have paid their subscription to THE GUIDON for the present year will receive the enlarged paper without extra charge, but must forward fifty cents if they wish the premium book.

GEORGE WILLIAM CURTIS.

Death holds our Curtis now ;—no more that pen
From which fell amber drops of honeydew,
No more that spoken word so strong and true,
For sweet refreshment of the sons of men ;
Nor tongue, nor pen, shall ever speak again
This side of Heaven ; but Fame shall fondly strew
His grave with amaranth, and Love renew
Her passion there to utmost of her ken ;
For he was more than Letters' honored child,
And more than lover of the artist race ;
His country held him as her noble son,
Who strove to make her parties undefiled,
To lift their feet from out the filth of place,
And set them where real victories might be won.

—EDWARD R. TAYLOR.

Since our last issue one of the foremost of Americans has passed from earth. Among the many tributes of respect, we would drop by his bier this little spray from the far Pacific. George William Curtis was one of Nature's noblemen. He typified, as perhaps no other man in America has done, the cultured, high-minded, strong-hearted gentleman. To hear his voice, to see the genial smile that played upon his lips, or catch the gleam when his eye lighted with a noble thought, was to feel oneself in an uncommon presence, and to realize that here indeed was a *man*. Here was a mind that had an affinity for all that was lofty and pure, a temper kindly yet firm and strong; gentleness and uncompromising determination being in perfect harmony. He was a man of fine literary instinct and great literary power. His charming stories, his delightful Easy Chair papers, his keen and able editorials for thirty years, his public addresses and his orations all show him to be one of our first men of letters. But his service to his country was broader than these would indicate. He was a patriot, but one who loved his country, right—not wrong. His sword, first unsheathed in the cause of anti-slavery, was never allowed to rest and rust. Toward the preservation of the Union he contributed much; but his sturdiest blows were struck for the elevation and purification of the government. He was the central figure in the struggle for the reform of the civil service, and the leader of a great movement for Independence in Politics.

The editor of the *Register* truly says : " In.

what he has accomplished for the reform of the civil service and for the promotion of political independence he has done more for the United States, present and future, than any other statesman in the years that have elapsed since Abraham Lincoln died."

His gift of literary skill and matchless eloquence were always used for the noblest ends, for back of the scholar, the worker, the orator, was always found the man.

He never sought applause, or seemed to care for selfish gain of any kind. He simply used all his powers for the promotion of good. That he was an ardent Unitarian seemed a consistent part of his being. He is a great loss to our denomination and to our country, but his influence can not cease with his breath. Such a life can not end, but will reach down the the generations to strengthen and uplift.

UNITARIAN CLUB DINNER.

The regular meeting of the Unitarian Club was advanced somewhat on the calendar, to fit the niche between the dedication of the San Jose church and the Conference social on the 27th, that we might entertain as many as possible of the visiting clergy.

The meeting was a Memorial of that distinguished citizen and devoted Unitarian, George William Curtis. President Symmes spoke briefly and feelingly and with deep appreciation of the character and services of Mr. Curtis, and introduced as the first speaker of the evening Mr. Warren Olney, of Oakland, who read a well considered paper on "Curtis, the Man and the Citizen." He recounted the many ways in which Mr. Curtis had shown himself one of the foremost men of his time, and dwelt on his noble example of self sacrifice and the absolute honesty of his character. Through complete independency he had suffered obloquy and the loss of friends. His influence was incalculable from the confidence that such self-abnegation inspired. He was always a power for Right. His genial manners were not inconsistent with an iron will that never relinquished its purpose, and the end he always sought was the general good. He labored for years for clean politics. He declined all

place, but never failed in his native town to do his part at the polls and in the primary. He had a conscience that always controlled him, and was too great and too true ever to act in opposition to its dictates. He addressed himself like a knight of old to the suppression of monstrous wrongs, and never faltered in the contest. A public-spirited citizen, an inflexible reformer, a pure and noble man.

Dr. E. R. Taylor next read an original sonnet, characterizing in fitting terms Mr. Curtis' place in history. It may be found in another column.

Dr. Wm. C. Bartlett read a fine tribute to "Curtis, the Man of Letters," speaking of his influence on journalism and his influence as a man through journalism. He broadened the horizon and enlarged the view of American citizenship. Lowell and Curtis were the most illustrious types of the scholar in politics. He spoke of Mr. Curtis' long career as editor and of the worth of his services to the country in every capacity in which he had acted. He alluded to the loveliness of his character, and to the simplicity and devotion with which he had so often stood before his neighbors in the pulpit of the little Unitarian Church on Staten Island.

Rev. Dr. Stebbins was called upon to close the exercises, and with eloquent phrase he assigned Mr. Curtis the highest rank as a man and a citizen. A fine personality is ever the great feature of mankind. The test of every man finally is his sympathy with his fellow-men. The distinguishing quality of Mr. Curtis was a deep sympathy with mankind, a fine insight of what is true and an affinity for that truth, and eternal moral rectitude. These were what constituted his greatness, and placed him in the rank of the truly great.

The business pertaining to the annual meeting followed, and the following officers were elected for the ensuing year: President, F. J. Symmes; Vice Presidents, George C. Perkins, Chas. A. Murdock; Treasurer, Edwin Bonnell; Secretary, S. G. Kellogg; Council, S. C. Bigelow, F. W. Van Sicklen, A. C. Moody.

PACIFIC UNITARIAN CONFERENCE,

The ninth session of our Coast Conference, held in Oakland, September 27th to 29th, has been one of the very best we have had. The attendance of ministers was unusually large, fourteen of our churches being represented by their pastors. The program was well arranged. The opening day was given to business and practical questions and the evening to a social gathering. The morning of the second day was devoted to questions especially interesting to the ministers, and in the afternoon the vigorous Women's Conference held a fine session. In the evening there was an interesting service of ordination, which was well attended. The last day was divided between the Sunday School and a popular session in the church auditorium, which was well filled, to listen to a discussion of "Theology as Affected by Modern Scholarship." In the evening, a platform meeting on the Pacific Coast "Outlook," closed the session.

The meetings were ably presided over by President F. H. Knight of Santa Barbara, who was always on time and kept others so. The devotional meetings, conducted by Rev. W. G. Eliot, Jr., Rev. Leslie W. Sprague and Rev. T. J. Horner, were fine in spirit and much enjoyed.

The reports from churches were quite full and generally encouraging. They ran over into the afternoon session of Tuesday, the remainder of which was devoted to the discussion of a question of a denominational paper, with the result detailed in another column. Wednesday morning's discussion on "Our Organization, What We Ought to Do and How Best it can be Accomplished," was participated in by Revs. Thacher, Copeland, Payne and Sprague. The business meeting of the Women's Conference filled the hour from 11, and in the afternoon they resumed sway, holding a brilliant session, notable for its excellent papers and the bright, pointed discussion that followed. The general subject for consideration was the "Old and the New Motives," and there were three papers upon various phases of it. Mrs. E. O. Smith, of San Jose, treated "Self-Develop-

ment *vs.* Self-Sacrifice, or New Methods in Religious Work." Mrs. G. W. Bunnell, in discussing it, proposed as a substitute, "Self-Development *and* Self-Sacrifice." Mrs. Yule spoke in general commendation. Dr. Myra E. Knox, of Oakland, spoke of "Woman's Organization." Miss Ruth Campbell, Mrs. C. M. Hardy and others spoke well in the discussion that followed. The last paper was by Mrs. M. M. Soulé, of Alameda, on "The Duties of the Women's Unitarian Conference," and fitly closed the trilogy. Mrs. Stebbins, Miss Hobe and others took part in the discussion, which was closed by a fine extemporaneous summing up by Miss Cordelia Kirkland.

By invitation, Revs. Van Ness, Sprague and Wendte addressed the ladies with encouraging words, warmly complimenting the papers and proceedings. Mr. Wendte made an earnest plea that the Conference become a branch of the Woman's National Alliance at no distant day. Several ladies favored the idea, others dissented. Notice of an amendment to the Constitution, with this end in view, was given by Mrs. Burrell, of Portland.

Rev. P. S. Thacher preached the sermon at the ordination of Rev. E. M. Wilbur. Dr. Stebbins offered the prayer and Rev. C. W. Wendte gave the right hand of fellowship.

The meeting Thursday morning was under the auspices of the Sunday School Union, and was a bright, practical session, occupied entirely by an interchange of experience, through brief reports from the various schools, and the subsequent discussion of the topic of "Clubs and Guilds in the Sunday School." Not a paper was read. All was fresh, spontaneous and direct.

Reports were made from Seattle, Puyallup, Portland, Salem, Stockton, Sacramento, Oakland, San Francisco, Alameda, Berkeley, San Jose, Fresno, Santa Barbara and Pomona.

Rev. E. M. Wilbur spoke exceedingly well on "Religion in the Sunday School," giving many valuable hints and suggestions. He was followed by Revs. Green, Wendte and Van Ness. The last two speakers suggested an organization of Knights of Honor among the boys, and outlined its features. The

session closed reluctantly at an hour that touched closely upon the generous spread which was provided every day by the ladies of the church. It was an inspiring and helpful meeting.

Perhaps high-water mark was reached in the afternoon. President David Starr Jordan was the first speaker, treating "The Scientific View of the Universe" in an able and persuasive manner. Rev. Mr. Dodson was at his best in following him, touching with clearness and force the philosophy of religion. Dr. Stebbins followed, in "The Critical View of the Bible," a keenly discriminating but deeply reverent discussion of the theme. Rev. Dr. Jacob Voorsanger being present, was invited to say something at this juncture. He made an impassioned plea for *Religion*, claiming that science, and philosophy, and Biblical criticism had little if anything to do with it. Dr. Stebbins again spoke briefly. Rev. N. A. Haskell made a courteous, but effective reply to the position taken by Rabbi Voorsanger.

Rev. E. M. Wilbur followed with a thoughtful and well expressed paper on "The Humanitarian View of Jesus."

The platform meeting in the evening, presided over by Rev. E. B. Payne, was enthusiastic and encouraging, and appropriately closed a harmonious and enjoyable Conference. Several important resolutions were adopted, which we will publish later, and we hope to secure for future numbers many of the admirable papers.

CONFERENCE NOTES.

A resolution was unanimously adopted, calling for the opening of the World's Fair on Sunday. Resolutions were also passed sympathizing with the temperance movement in its various phases.

In our next we will publish the Declaration of Principles which was unanimously adopted by the Conference. Some of the dailies have implied that this action was equivalent to the adoption of a creed, but it was not in any respect.

Rev. Mr. Thacher, of Santa Barbara, carried through a resolution looking to the

establishment of a Missionary Fund of \$50,000, to be called the Starr King Fund. One Oakland lady volunteered \$100 as an earnest of her approval.

The directors were recommended by the Conference to call the next meeting at San Jose, and that action will no doubt be taken. By the rule of rotation it should have gone north, but there seemed to be a general agreement that the best interests of the whole would be subserved by holding the general Conference in the Autumn of each year at the center of our territory, and encouraging local Conferences north and south in the Spring.

Rev. Mr. Van Ness started North immediately after the Conference. He will arrive in Spokane in time to take part in the installation of Rev. Mr. Stocks, on October 7th. The following Sunday he will be in Tacoma, to assist in installing Rev. Mr. Martin, recently of Chelsea, Mass.

DEDICATION OF SAN JOSE CHURCH.

Sunday, September 25th, was a red letter day to the San Jose Society, for it saw the formal dedication of the beautiful church building which is the result of their strenuous labor and heroic sacrifice. In some future number we hope to give a picture and description of the building.

The services of dedication were very interesting. In the morning, at 11, a large audience filled the building to its utmost capacity. About a thousand were seated. The fine church choir made the musical part of the exercises a genuine pleasure. The Scripture lesson was read by Rev. Wm. G. Eliot, Jr., of Seattle. Rev. E. M. Wilbur, of Portland, offered the prayer, and Rev. Dr. Stebbins preached the sermon, which presented the broadest and most inclusive conception of the church and religion. Rev. Thos. Van Ness made a brief address, concluding with one of his characteristic appeals, which had the usual result — some \$2000 being subscribed on the spot toward paying the debt.

An afternoon Sunday School service was

held at 3 o'clock, the children participating by singing, recitations, etc. Rev. W. C. Green offered a prayer, and there were brief and spirited addresses by Rev. E. M. Wilbur, Rev. W. G. Eliot, Jr., and Rev. Dr. Dryden. Rev. N. A. Haskell, pastor of the church, made the closing remarks, in which he urged the children to live up to the idea that the new church is theirs and to take a pride in doing all in their power to benefit others, by bringing their friends to the Sunday School.

The evening's exercises comprised short addresses, interspersed with music by the choir. As the first speaker, the pastor introduced Rev. P. S. Thacher, of Santa Barbara.

He was followed by Mr. Horace Davis, who made a strong address on "The Attitude of the Unitarian Church Toward Modern Life." It was a statement of religion from the outlook of a layman, and was listened to with close attention.

Colonel Philo Hersey, one of the church trustees, then made a brief address, setting forth his idea of Unitarianism in a bright and pithy way.

Mr. Haskell called upon his younger brethren present for short speeches, and they responded with words of congratulation, emphasizing the ideas of Unitarianism as set forth by the other speakers. They were Rev. W. G. Eliot, Jr., Rev. E. M. Wilbur of Portland, Oregon, and Rev. G. R. Dodson of Alameda. The addresses alternated with musical selections by the choir.

In conclusion, Mr. Haskell thanked the people of San Jose for their attendance and financial assistance. He assured them that the one great object at which all the churches were aiming was the uplifting of mankind. All joined in singing "Nearer My God to Thee," after which the pastor pronounced the benediction.

It was a happy circumstance that the church could be dedicated at the Conference season, as it gave Mr. Haskell the encouraging presence of a larger number of ministers than has ever assembled at a dedication on the Pacific Coast.

THROUGH SPAIN—THIRD-CLASS.

We entered Spain with just two cents in our pockets, a collection of about twenty Spanish words (assorted) and a profound hope that Percy would meet us at the station in Barcelona. It was a frightful ride, with fourteen hours of waits on the way. We slept all we could, and as we dozed off, the Spanish conversation of our neighbors gradually made itself into English, and we heard strange things of our best friends and secret thoughts. But luckily Percy met us at Barcelona, or I don't know what George and I would have done. Now that we had an interpreter we began to enjoy the trip more heartily.

Our schedule would only allow three days in Barcelona, and a good deal of this time was spent on the Rambla, watching the people and the costumes that, with the flower booths and the gay awnings, made the street gorgeous with colors, flashing like a kaleidoscope. The rest of the time we watched the dancing at the music halls, or were eating chocolate in the *chocolaterias*. I would say drinking, but that they make it so thick that you can stand your spoon up in it, and flavor it with cinnamon. At some of the places they keep a cow inside the shop, for those who wish fresh milk.

When we got back, if it was after 10 o'clock, we had to find the street watchman, who had all the keys for the block; he opened the door for us, and gave us a wax taper just long enough, as he thought, to light us up the stairs.

Madrid seemed so much like a poor imitation of Paris, that we didn't care to stay there long, and besides, it was by far the most expensive place we visited in Spain. We did, however, get one ten cent dinner that was quite interesting. This *cocida* consisted of a kind of stew of meat and peas, boiled in an earthen pot, a long, long time. The first course then, was a soup, obtained by pouring off all the liquid portion; then the vegetables were taken out for the second course, and finally the meat arrives, tender enough to be sure, but rather flavorless.

We found Toledo much more interesting, though we could not stay long. We all

bought sword canes at the Royal Manufactory of Arms, and sallied through the streets in search of adventure, like Tartarin of Tarascon. By some chance we came upon a black slab, set in a wall, that said, "Here was assassinated Angel Vallejodia," and the date showed it occurred twenty years ago to a day!

The gamins were very much interested in us, and followed us in a crowd—their leader explaining to them all our past history: "This one is Pedro, that is Cano, and the other, (pointing to me) is Isodoro," he said, and and gave many more interesting details. "No wonder they call it 'sonny Spain,'" grumbled George.

Again we got into our third-class compartment, and set out on another long ride through La Mancha, the country of Don Quixote and Andalusia, land beloved of the blessed Virgin Mary; and as we traveled southward life became merrier. Men and women climbed in over us to get into vacant seats beyond, with baskets, babies and guitars. No sooner in, than every one proceeded to get acquainted. First, they would ask each other, all around, where they came from, where they were going, and where, after that, they would tell if they were married, or if they wished to be. They would compliment or criticize each other's looks, and tell of their riches. At times the whole crowd of men, women and children would stand up and discuss the same subject together; and then the sarcasm and badinage would fly from one end of the car to the other.

The most amusing conversation was upon the relative happiness of the rich and poor, which one old lady closed with the remark, "After all, it's better to be good than to have been born in Arragon!" Percy told us if we looked up the derivation of arrogant, we would understand. As soon as they found out we were from America, we became the topic of conversation for the whole car, and they pressed around us, asking questions. Now as I knew a few words, such as yes, no, and *bueno*, it was impossible for Percy to convince them that I didn't understand Spanish. George couldn't even say that; but

finally, goaded to desperation by the questions put him, he gave a long explanation in English, which silenced them; until then they couldn't understand that not every one could speak Spanish. At one time five girls got into our compartment and fell upon me, all talking at once. "Francisco looks like St. Anthony," laughingly said pretty Maria del Pilar Assumption.

At lunch time they pulled out their long Albacete knives, and cut up their bread and sausage horizontally, and held their little pig-skin flasks high in the air and squirted the wine to and fro over their teeth with rare grace.

At the stations the beggars and peddlers and water sellers, came up to the windows. Percy asked the price of an orange, and was told "a big dog"—the slang name for a two-cent piece; water was "a little dog," or one-cent, a glass.

We arrived at Cordova at 1 o'clock in the morning, in the dark of the moon. We were turned out of the station and wandered out into the night to find rooms. But good fortune and a policeman with a spear, guided us to the "Posada of the Delights," where we got a bed on the first floor, and three good meals for sixty cents a day apiece. But it was such a sleepy place, and if we had remained another day, I fear we would never have returned. Up by the Cathedral we sat in the garden and watched a boy who was looking over a wall at the river. He was not asleep, but he didn't move for three-quarters of an hour. He was a type of the life there. The gentlemen sat out in front of the *cafés* and sipped sweetened water, and blinked at the dogs, and the señoritas fanned themselves up in the balconies, and looked up the street and then down again.

We started to walk to Granada, but it was too hot. At first we thought it was merely each other's ill-temper, but after sitting under a bridge till sunset, the temper and the temperature went down together, and we tramped on to the nearest *venda*, where after many entreaties we spent the night sleeping on a narrow ledge, around an immense fireplace, in a room that was furnished with a cobbler-

stone floor, and two old wagons. From there we took the stage to Granada, and made our pilgrimage to the Alhambra, like every one else.

When we left town, just before the train started, an old shepherd climbed into the car in great excitement. "I'm going to ride the wooden donkey for the first time in my life," he informed us, as he took a huge cowskin haversack from his shoulders. He had on overalls of sheepskin, with the wool outside, and a queer bell-crowned hat with tassels. His interest in the trip kept us amused through the slow travel and weary waits on that fearful journey. At the stations, the guards, with long capes and big hats, carried rifles loosely in their hands, as if ready to shoot at a moment's notice. Black-robed priests got in and out, or smoked cigarettes in silence. The Spaniard at my side eagerly began conversation with me every few minutes, with a pitiful expectancy, and his words died away in a mumble each time as he realized my ignorance of his language. Now and then the whole car would become afire with excitement as a man yelled "*Los toros!*" Every one crowded to the windows to see the herd on the hillside, and the talk would be of bull-fights for a half-hour thereafter.

Finally we reached Seville, the day before the fair. We tramped the streets for hours before we found a place to sleep; finally at a *parador*, the lowest kind of an inn, where the mule drivers and horse dealers bring their stock and lodge, we got a place to sleep on a balcony, above the courtyard, and the privilege of washing in the horse-trough. It was sufficient, however; and our last days in Spain were spent at the fair, watching the booths, the lights and the beautiful women, and listening to the guitars and castanets that were ringing everywhere. We saw the bull-fighters, clad in all the glory of the old raisin-box pictures. We heard the personal comments of the 5,000 girls in the cigarette factory, and we lost ourselves in the tortuous streets, where the houses came near enough together to hand a guitar across from one balcony to another. Ah, there is but one Sevilla;—we were bewitched by its pictur-

esque beauty, and its romance, and,—well, I wonder if that handsome bull-fighter, with the queer little pigtail braid on the back of his head, is still making love to the black-eyed senorita, through the grated window in the *Calle del Sierpe*? F. G. B.

SOCIAL SYMPATHY AND SOCIAL AIMS.

[Rev. B. F. McDaniel, in San Diego *Union* of July 31.]

No nation can rise to a high plane except by the freedom and elevation of its people. If the "classes" form a thin upper crust of intelligence and comfort, and the "masses" a vast substratum of ignorance and want, that state is barbaric.

Spain, the first civilized country to foster slavery, is the last to abolish it. She has reaped the bitter fruits of centuries of civil and religious wrongs.

England long ignored slavery because it was commercially profitable; but was the first to abolish it and make war on it as a crime against humanity. Let her now redeem her injustice to Ireland and give to India rights long withheld. So wise and noble a nation should not lean on bayonets.

After many years of fruitless debate and a gigantic struggle with arms, slavery was abolished in America; but other great social and political problems remain unsolved. We shall not be a free Christian people until they are solved.

What shall we do with the ignorant, dependent, defective and criminal classes? It is not a pleasant problem to face, but the true patriot, the real friend of man, will not ignore it.

Too many good people shun it, and seek to shut it out of sight in a whirl of pleasure, a treadmill of personal care, or in the finer pursuits of literature, science and art.

All the time, by reason of such indifference and neglect, the problem grows more difficult and dangerous. It can be solved only by the reason, good sense, humanity and Christian spirit of the whole people brought to bear upon it in practical and business-like ways.

First, let there be a more generous, thoughtful spirit on the part of the educated and the rich toward whom there is too much jealousy

and hatred born of the oppressions of the Old World.

The fearful gulf between the upper and lower levels of society must be filled, and something more than fine phrases and good intentions is needed.

Say what we will of Hindu caste, I have seen enough in Europe and America to keep criticism and charity both at home. Between the dainty man in velvet chair on velvet carpet and the brawny, hard-featured laborer who mines his coals and metals, there is as wide a gulf as separates any two casts in pagan India.

Between the wife of the merchant prince and the woman who puts out her eyes and wears out her lungs to knit a lace shawl for the rich woman's shoulders, there is as great a distance as any the latter mourns over in heathen lands.

Socially, it is as far from the kitchen to the drawing-room as from Brahmanism to Christianity.

We say that the road upward is always open to the humblest and poorest. That saying should inspire with its practical sincerity.

Caste is destroyed by justice, equity, and the spirit of human brotherhood. No rational mind will think of leveling down to some low level of contentment, but of leveling up to an honorable, independent condition for all.

Let the mind catch a glimpse of grand truths, let it breathe the pure air of freedom, let it feel the joy of a higher life, and it will brave any perils and attack any heights to realize this nobler state more freely. What all need is a divine ambition to be and do something above the commonplace, and to achieve a worthy destiny.

But they will not, they can not achieve it alone. Social solidarity is an eternal fact. "No man lives to himself and no man dies to himself."

The influence of the best people should be felt down to the very bottom of the social scale. It should be no idle sentiment, no mere political catch-word on their lips that the prizes of knowledge, power and character

are open to all who will enter the lists. It should be a fact needing no trumpet that all above reach out helping hands to all below.

Our plenty is unrelished when visions of comfortless hovels, naked, hungry children and squalid men and women rise like spectres at every feast. Our bright homes lose some of their cheer when we call to mind the pinched and wretched beings who crowd together in dark, unwholesome rooms. The shoeless children in the pitiless winter, snatching a precarious living out of the refuse of the streets—the bent and wasted women, stitching their lives away, victims of the sweater and rack-landlord.

The shadow of the world's misery is deep and lasting; but how easy it is for a wise charity to dispel it, and raise up the poor and the degraded into self-support and self-command!

Self-support first, then self-command; for the root of all morality is self-command, and this is the starting point of all progress.

People break the laws that they may live. An extensive, intricate and costly judicial system is maintained to punish them. Thousands of dollars expended to avenge the taking of a loaf of bread by a man pleading for work! This is political economy only in irony.

Society prefers to build jails rather than public works; to support paupers rather than to prevent poverty by universal industry.

This wretched business is no more inevitable than it is necessary. Criminals there will be, because of bad propensities; but a vast deal of crime is preventable.

Labor solves the problem. Lay the ax at the root of the tree. Ignorance gives birth to destitution, and this to crime. Educate, train every power; implant in every child self-support and self-command.

Set up a new circle of influences, a new range of associations. We might as well preach the Golden Rule to an Indian on the war-path as to attempt social regeneration without a total change of old conditions.

There is more religion in self-help than in alms-giving. And if we aim to cure moral feebleness and depravity, we must teach peo-

ple to reverence more their manhood and womanhood.

They must see their relationship to all that is above them, and the present worth of moral power. Then the vision of things heavenly will draw them toward the open door of the Father's house.

AN ECHO.

It is a great pleasure to feel that anything one says finds response in the breast of another, and causes a flow that makes the suggesting thought seem feeble. False modesty shall not withhold these cheering words from a valued correspondent, for they may inspire some fainting spirit.

"The paper you read at the dedication of the Unitarian Church, in Oakland, has given me very great pleasure. It is a wise, timely, important word—a word that the ministers of our body, with all their exceptional qualifications, in some respects, for the work they undertake to do, ought specially to hear and heed. When they feel that it is their business, primarily, to minister to the soul; *primarily*, to bring God and all sacred things directly home to the mind and heart; *PRIMARILY*, to preach '*experimental religion*,' we shall have even less difficulty in raising congregations and building churches than do the denominations whose creeds are repellant to human nature.

"Many of our ministers preach on 'Socialism,' 'Strikes,' 'Capital and Labor,' 'Charity,' 'Amusements,' 'Travels,' 'Science,' 'History,' 'Great Men,' and 'Popular Books,' scarcely realizing that the thirst of the soul is for the living God."

SCATTERED LEAVES

That irrepressible body of workers, the Channing Auxiliary, who never fail at any thing they undertake, are about to announce a very attractive little book, good for the holiday trade, and they trust "for all time." The Scattered Leaves which they have published monthly for nearly five years are to be gathered into as handsome a volume as the Pacific Coast can compass, and be sold at a reasonable price. The sub-title, "Essays in little on life, faith and work," tells the charac-

ter of the book. About half the leaves are original, being written expressly for the series by clergymen and laymen East and West, and the other half are the best selected thoughts, prose and poetry, of the best writers in the language. Each of the original leaves will make two pages of the new book which is now being printed.

A "GUIDON" BENEFIT.

On Friday evening, September 16th, the Onward Club gave an entertainment for the benefit of THE GUIDON. The rooms of the First Church were filled, and a better satisfied audience is seldom seen. Five young people of the club presented a bright little farce called "A Box of Monkeys," in a manner entirely creditable to them. The setting was ingeniously attractive, and the movement of the animated figures made a charming picture. The play is clever and clean, and the many good points were well made by the young actors. Good music preceded and followed the farce, and all in all it was a delightful affair. Not the least pleasant part of it from THE GUIDON standpoint is that it was financially successful. The management expect to clear a hundred dollars, which will quite accomplish the end in view—the payment of the deficit incurred to date in the publication of THE GUIDON.

The young people of the Onward Club assumed the publication of the paper and have worked hard in its interest, securing its few advertisements, attending to the mailing, and generally managing the publication. They have received financial assistance from the Society for Christian Work, the Channing Auxiliary and the Unitarian Club; but the subscription list has not reached the number they hoped for, and so the expense has exceeded the income—a condition not uncommon in the first year of a paper. This effort, however, leaves all indebtedness paid and the club independent and happy.

They relinquish their GUIDON with some regret, for they have enjoyed their work, but they feel that if it is to be thought of as a Pacific Coast paper, and not a First Church paper, it must pass from their hands to the Conference representing all the churches.

SUNDRIES.

Dr. Stebbins goes East on October 9th to attend the Ministers' Institute of Boston, at which meeting he is to deliver the sermon. He will be accompanied by his wife, and will be absent for about six weeks.

The ladies of the Oakland church are getting out another edition of "More Borrowings," the first one of three thousand copies being about exhausted. It is a steadily selling book, and is likely to be so for an indefinite time.

The Mission Unitarian Church has its eye on a church building that happens to be for sale in its neighborhood, and has made an offer for it. It is sincerely to be hoped that the bright and courageous young society may succeed in its purpose.

The ladies of the Mission Church made a great success of their late "Bag Sale." The admission was free, but there was such an irresistible temptation to spend after entering, that after it was all over, and the bills were paid, \$228 remained as net profit.

The Onward Club announces a social, which they tender to Dr. and Mrs. Stebbins, the societies and congregation of the church, on Friday evening, October 7th.

This compliment to the older members, by the younger, ought to be warmly appreciated.

It pleases THE GUIDON to know that its notice of the Conference and the San Jose dedication, in the September number, caused Rev. T. J. Horner to hasten his departure from his New England home, that he might arrive in time to get in touch with his brethren. Mr. Horner goes to Sacramento, and has our sincere good wishes.

Rev. S. J. Barrows, the sunny-hearted editor of the *Christian Register*, is enjoying a well-deserved rest. With his well-beloved wife he has gone to Europe for a year, and may joy be with them. Rev. S. W. Bush, who so acceptably filled his place when he

dropped into his summer alias of Shayback, will conduct the *Register* in Mr. Barrows' absence.

The Channing Auxiliary announces a course of eight afternoon lectures by Rev. Dr. Voorsanger, Rabbi of Temple Emanu-El, on the Poetry of the Old Testament. The course is an attractive one, embracing a general study of Heroic and Epic Poetry, Prophecy and Poetry, The Psalms of David, Job and his Friends, Idyllic Poetry, and The Book of Daniel. These lectures will be given in the parlors of the First Unitarian Church, corner Geary and Franklin Streets, on Fridays at half past three, commencing Oct. 14. Terms, \$2.50 for the course of eight.

Rev. H. G. Spaulding discourses very pleasantly, in the September *Unitarian*, of his California sojourn, saying many encouraging things of the outlook, and closing with the following warmly appreciative tribute to the labors of Dr. Stebbins:

"No survey, however, of Unitarianism in California would be complete that overlooked the indebtedness of our cause to the personal influence of the revered pastor of the First Unitarian Society of San Francisco. For twenty-eight years Dr. Stebbins has carried on his truly apostolic ministry in the great Californian metropolis. Many persons who have been his constant hearers bear witness that his preaching has been to them a liberal education in ethics and religion. Many more testify to the quickening power of his personality in all good causes affecting the public welfare. To say of such a ministry, "How far this candle throws his beams!" would be praise that is wholly inadequate. One thinks rather of some stately *pharos* on a commanding promontory, whose light stretches over many leagues of water and penetrates to every smallest bay and inlet along the coast. By such force of really great personalities is religion built up in the hearts and lives of men. Through the work of such leaders, the kingdom of truth, holiness, and love, wins its noiseless, but enduring victories.

Serus in calum redeat!

NOBLE LIVES AND NOBLE DEEDS.

The course of Sunday School lessons seems to find favor with our Bay schools. It is in use by both the San Francisco schools and in Oakland, and doubtless others will fall into line. In Pilgrim Sunday School it is used in connection with Mrs. Jaynes' Lessons on the Life of Jesus, which are provided for the younger classes. Mr. Davis' Bible class has completed Lyons' Study of the Sects, and will next take a course on the Early Christian Church. The Noble Lives series cover fresh ground, and with a good teacher may be made very attractive. Biography is an interesting study to young people. The personal illustration arrests attention and stimulates admiration. Ethics can not be taught abstractly, but associated with a beautiful life, they touch the imagination and all unknown gain lodgment in the unfolding character.

It is objected by some that these lessons are not distinctively religious—that they do not touch that central spirit that is the source of morality and all good habits. In a measure this is true, but they afford a starting point from which a skillful, consecrated teacher can lead back to the very center of all truth and goodness. They afford, too, an advantageous rest from a beaten tract. There is danger that persistent Bible study may lose freshness of interest and become dead and perfunctory. In Pilgrim School it is proposed that the general lesson which follows the class recitation shall leave the class lesson entirely and follow the stories and teachings of the Bible. The little text book of Mr. Dole on the Bible stories may be advantageously used as a basis for these talks.

Schools desiring to be supplied with any of these text books can obtain them at Headquarters, No. 10 Post street. The price of "Noble Lives" has been reduced to 75 cents per hundred.

The Unitarian Sunday School holds its annual meeting at Portland, Maine, beginning Oct. 6th. At the Oakland Conference the Sunday School Union of the Pacific passed resolutions of fraternal greeting.

NOTES FROM THE FIELD.

[Contributions for this department are always acceptable. We wish to make it a comprehensive report of the true condition of our churches, and a means of friendly intercourse that ought to be helpful to all. Kindly see that the communications reach us by the 25th of each month.]

ALAMEDA.—Our church life is marked by no striking events, no booms or collapses, but by a quiet, steady, healthy growth. The first lecture of the season by David Starr Jordan was well attended, every one expressing much pleasure over the evening. The following are the subjects and the dates for the course: September 21st, "The Laws of Organic Life;" October 5th, "The Struggle for Existence;" November 2d, "Natural Selection;" November 16th, "Degeneration;" December 7th, "The Question of Species;" December 21st, "The Philosophy of Evolution."

LOS ANGELES.—The alterations to the Unitarian church are progressing rapidly, and it is confidently expected that the work will be completed and the church ready for occupancy by the first Sunday of October. The seating capacity of the auditorium will be increased by a third, and extra room given to the Sunday School. The cost of this enlargement is estimated at \$3200. During the coming year one branch of the Unitarian League, under the direction of Mrs. Galpin, will study the history of religions and of Protestant Sects, and will give some time to the art of expression. The Sunday School has decided to follow the international system of lessons, with independent criticism. Rev. J. H. Phillips, who has charge of what is henceforth to be called the "People's Church," has rented Illinois Hall, and services will be held regularly. Quite recently Miss Mila Tupper, of Grand Rapids, Mich., spoke before the Phillips congregation on The Ideal Church. Her remarks were greatly appreciated.

OAKLAND.—The Oakland Church is getting well under way with its winter work. The pastor has been giving a series of discourses on the legends of the memorial windows in the church, The Sower, the Dignity of Labor, and the Value of the Intellectual Life. The Sunday School has been thoroughly reorganized, and on September 18th

kept a loving service in memory of the poet Whittier. The Starr King Fraternity began its literary work with a memorial meeting to George William Curtis, which was most successful. The pastor announces six lectures on his recent travels and experiences in England; to be illustrated with some three hundred stereopticon views expressly selected and prepared for this course.

ONTARIO.—We have been having vacation since August 1st, but shall resume October 2d. The interest in these services still continues, and there is a wide field for us to reach. Mr. and Mrs. Sprague both promise this parish renewed and greater activity the coming season. We hope the time may come before many months when we can have a morning service instead of the 3 o'clock service we have been having. It is an inconvenient hour, and the sustained attendance proves the greater interest.

POMONA.—Services closed for vacation on Sunday, August 14th. Rev. Miss Mila F. Tupper, of Grand Rapids, Mich., was present and delighted the large congregation with her eloquent, beautiful and spiritual sermon on "The Christian Law of Love." She held up the bright ideal—the Christ ideal—as only a woman's heart can interpret it and a great mind can portray it.

After the services a business meeting was held, and the Trustees were empowered to erect a building on the lot now owned by the society; said building not to cost less than \$4000 nor more than \$6000. The Finance Committee is in the field with its subscription paper, and it now looks as though our building is a certainty. Rev. Dr. Fay has once more left his quiet home on Catalina Island and come to us with his enthusiasm, which greatly aided in starting this excellent project. The Trustees have secured an excellent plan, and it is hoped the walls will soon begin to rise.

On the closing Sunday three new members were taken into the society, making in all thirty-seven new members since Mr. and Mrs. Sprague opened services here. The prospect for another year is most promising.

The field of usefulness is widening. The Sunday School and Unity Club, and Ladies Society have much promise of growth and usefulness. Services will open October 2d.

SAN BERNARDINO.—Much is being done here in organizing and shaping the double parish of San Bernardino and Redlands. The list of members is not complete at either place, but in the former parish there is, an assured congregation of 180, and at Redlands there is frequently an attendance of 125. At both places Unity Clubs are being organized, and San Bernardino is taking steps to gather a Sunday school at once. The finances have been well kept up, and the end of the year will show all claims paid.

SANTA ANA.—The movement begun last November is well sustained. There are about sixty people identified with the Society at present. The Unity Club and the Unity Auxiliary are valuable adjuncts, looking well after the social interests of our people. The outlook is encouraging. At the present time preparations are being made for a two or three days conference of Unitarian and other liberal ministers and laymen, to be held in Santa Ana, commencing October 6th.

SAN DIEGO.—The Sunday School—Mrs. Hamilton has relinquished the post of Superintendent, so long and ably filled by her, to Mr. Chaplin G. Tyler, from whose experience in this line of work we look for good results. Mrs. Hamilton devotes herself to a class of young ladies. The school is in fine condition and a good spirit prevails.

Hale Unity—Our young people's society for worship and the study of religious history is doing a good work. It is officered and conducted entirely by young people, and meets in the church on Sunday evenings. They are now engaged in studying the Reformation of the sixteenth century.

Unity Club—Has been engaged for a long time in the free discussion of social subjects, e. g., "What shall we do with our girls?" "What shall we do with our boys?" "Social amusements?" "What shall we read?" These meetings attract a large number every Friday

evening, and the meetings are spirited and helpful.

Among the encouraging features of our church life is the helpful spirit shown by the young people and the exceptional number who have joined the church this year. The Woman's Auxiliary is alive and active.

PORTLAND, OR.—Our people are gathering home from their various summer outings, and the different departments of work are being put in shape for another year's earnest campaign. The church has not been closed at all this year, morning services having been held every Sunday. Dr. Power conducted this service once, and Rev. Mr. Brown, of Salem, and Rev. Mr. Haugerud, recently of Puyallup, Washington, each preached once. Mr. Haugerud remained for a week, holding meetings at different times with his Scandinavian brethren. The reading room, too, has been kept open every evening, and the attendance has been gratifying. The Sunday school opened September 4th, after a month's vacation. The Wm. G. Eliot Fraternity are holding business meetings and preparing work for the study class, the Sunday meetings and the various committees. We hope the next month will see all the organizations fully equipped. We rejoice in the improved health of Dr. Eliot, who is not yet strong enough for much active work, and who, with his family is still at Hood River. We hope to see him in the pulpit again on the 25th. Mr. Wilbur will then be in San Francisco at the Conference. May it be a good time, full of good things! We who are compelled to be stay-at-homes shall greet in spirit those with whom we would fain confer in person.

SALEM, OR.—Rev. H. H. Brown has been constrained, from impaired health, to resign the charge of the church he has done so much to build up. His labors have been assiduous, and he will be a loss to the church and the community. His course seemed wise and prudent, for so active a mind needs a sound body. It is hoped a winter in a milder climate may restore his strength, and

that his usefulness may soon find another opportunity.

PUYALLUP, WASH.—Rev. Mr. Haugerud has gone to Harvard Divinity School to take a post-graduate course. He was tendered a reception by his late congregation on the eve of his departure. Rev. W. C. Green has severed his connection with the society. He represented them at the Oakland Conference.

SEATTLE, WASH.—The young pastor is feeling his way and infusing a spirit of earnestness and devotion that must tell in the future. As he said at the Conference, he did not think it wise at first "to raise a lot of sails to flap in the wind." At the first communion service which was held he explained the rational view of the ceremony, and sixty of his congregation partook in it. The organization of young women in the church co-operates with the Associated Charities in the relief of the poor. The Sunday school is not large, but of good spirit, and, phenomenally, has a surplus of teachers.

. . . DO NOT FANCY . . .

that, because the summer is over, the season for recreation is past. From now on, until the hot days return, will in many respects be the most delightful part of the year. The tempered atmosphere, pure and stimulating, has the effect of a strong tonic, and recreation is lots more pleasurable, because one can move without melting. Little need to hunt long for a place to go.

THE SIERRA NEVADA

abounds plentifully in interesting features that are seen at their best in autumn. From **Mount Shasta** to **Tehachapi** are many delightful places, and the difference in latitude causes very little difference in climatic conditions. It is as genial north as south; the air as balmy and bracing, high or low, and semi-tropical luxuriance marks a wide path for hundreds of miles.

ORANGE GROVES

in Oroville and Auburn are as beautiful and interesting as in Riverside and San Gabriel, and all north and south are in the zenith of their glory in midwinter.

MOUNT SHASTA

is as majestic in November as in May. The **Tavern of Castle Crags** still has grown more hospitable, if possible. The sublime scenery of

LAKE TAHOE

has taken on a deeper and richer tint; the air fairly intoxicates; the resorts are so cheerful.

YOSEMITE VALLEY

will welcome visitors till the last of November, and treat them royally at all times.

The **Geysers** and **Lake County** are at their best now. Clear Lake is a charming scene—a rich setting in "America's Switzerland."

ALONG THE SEASIDE

there is no wintry chill. **Del Monte** is cheery outside and in, and its luxurious comforts never were so attractive. **Santa Cruz** still has its tide of merry-making visitors. **Santa Barbara** has become the Mecca of Eastern visitors, fleeing from rigorous winters.

Warm healing waters add health to the cheering comforts of **Paso Robles** and **Byron**. A dash in the surf at **Santa Monica** and **Long Beach** is as exhilarating in January as in July. The tropical beauties of **Palm Valley** are never seen to better advantage than now, and those afflicted with lung weaknesses find immediate, often permanent, relief there. The lines of the

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